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CALVINIST CONTACT
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Elections in Namibia: Open and elementary

by Paul G. Schrotenboer

Dr. Schrotenboer is general secretary of the Reformed Ecumenical synod, and spent nine days in Namibia during the December elections. He made three visits to the operational area in the North, under military escort, and a full day in the capital, Windhoek. This is his report.

Popular elections on a one-man, one-vote basis were held in South West Africa/Namibia from December 4-8. This was the first universal adult suffrage election ever in this land of 900,000. Not yet in history has there been an election entirely similar to this one in the whole of Africa — one in which all adults, of all races and language groups, could participate and in which 81% of the registered voters went to the polls.

Namibia is bordered by Angola and Zambia on the north and by Botswana and South Africa on the East. The country gets its name from the desert or Namib which stretches from the Kunene River in the North to the Orange River in the South. To the East is the Kalahari Desert that extends into Botswana and to the West is the inhospitable Atlantic with its skeleton coast, the graveyard of scores of ships. Namibia is a land of 11 population groups of which the Himbis and Bushmen are some of the most primitive. There are even two groups of mixed blood, the Colored and the Basters. It is impossible for the outsider to tell them apart. Illiteracy in Namibia stands at 45 percent.

Namibia is administered by South Africa under a League of Nations mandate which was revoked by the United Nations (UN) in 1946. Without consulting the people of Namibia (which neglect the Hereros especially still resent) the UN decided to recognize the exiled South West Africa Peoples Organization (SWAPO) as the only legal representative of the territory.

In 1961 the World Court declared that South Africa was illegally retaining control over the territory and has since put unremittant pressure on Pretoria to relinquish its political control. These pleas have until recently gone unheeded.

At the close of the Second World War South Africa sought to put into effect the policy of the so called Odendall report which advocated separate homelands for all ethnic groups. This step aroused strong negative reaction from the inhabitants, especially the Owambos and many branded it as apartheid. These tribes of the northern area constitute 46 percent of the entire area and it is from among the Owambos that SWAPO has gotten its strongest support.

When SWAPO, which quickly resorted to acts of violence, began to clash with the South African government and it in turn sought to suppress the uprising, many of SWAPO left the country and under the leadership of Samuel Nujomo endeavored from guerrilla camps in Angola and Zambia to oust the South Africans.

The South African government tried during the early 70's to transfer control to the people of Namibia via the patterns of the several population groups. The leaders of these 11 groups met over a period of two years in the Turnhalle Building in Windhoek the capital city and drafted principles for a constitution. The "Turnhalle Principles" were, however, not put into operation because the only group that voted to accept them was the whites. Moreover the UN refused to recognize the Turnhalle as representative of the country. The Turnhalle process seemed to be a dead end alley.

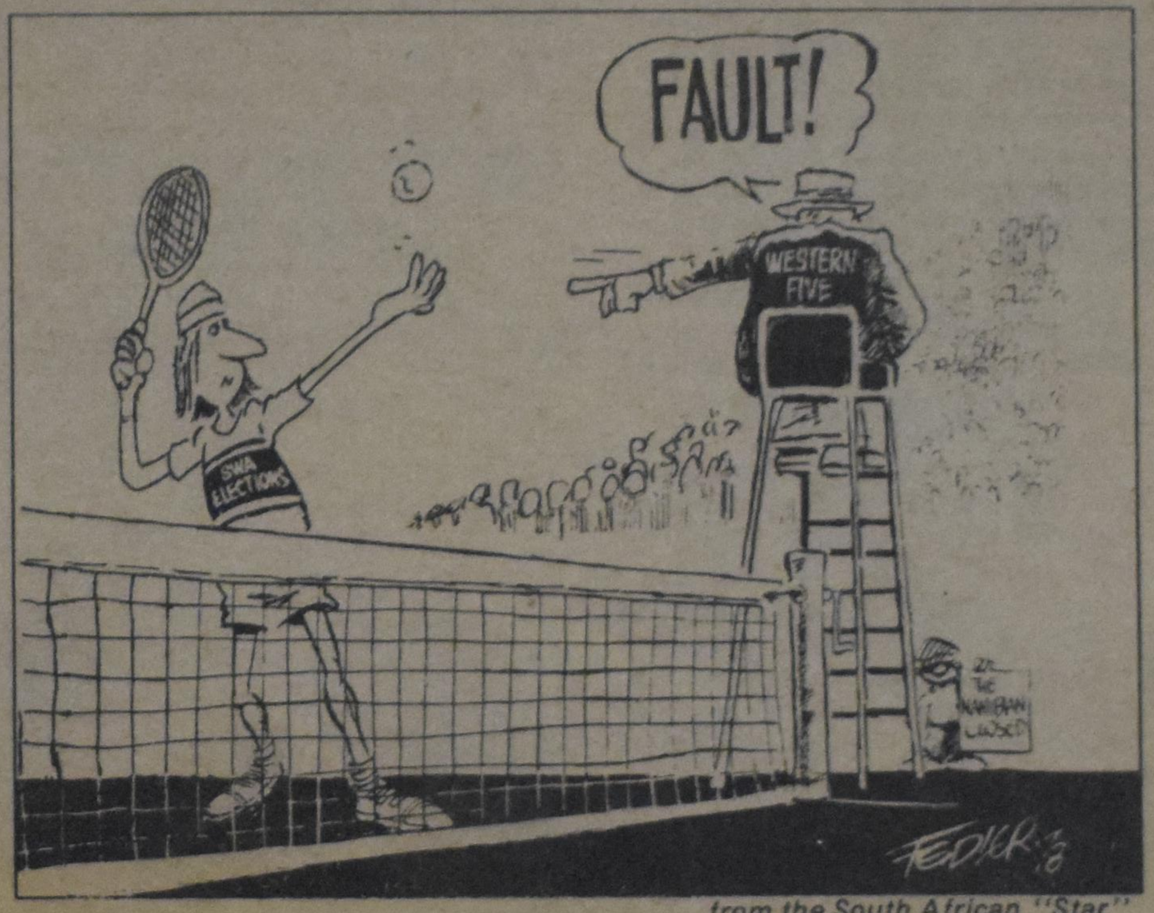
A breakthrough appeared to have been reached, however, when in March, 1978 representatives of five Western powers (Canada, France, Great Britain, the United States and West Germany) visited Windhoek and later reached an agreement with Pretoria to hold UN-supervised elections in Namibia. The agreement ruptured, however, when South Africa charged that important provisos of the agreement were not clarified, such as the number of UN forces in Namibia to supervise the elections, the role of the South African police and the relation of the UN Special Representative, Mr. Martti Ahtisaari to the present Pretoria-appointed Administrator-General.

Election pledged

Since Pretoria had made a pledge to the people of Namibia to hold an election before the end of 1978, and no agreement with the UN on necessary details appeared to be in the offing, Pretoria proceeded unilaterally to register all residents of 18 years and older. The registration process stretched out over the months of September and October until it estimated that 93% of the eligible electorate had registered. The only qualifications were the 18 year age limit and years of continuous residence in the territory. Because of the sparsely populated areas, five days were set aside for all people to go to the polls, many of them mobile units that traversed the lightly populated areas.

The Namibian election wasn an open election. South Africa said it would "Throw the doors open to the world" and in a way it did. Accreditation cards were given to 302 journalists and observers, authorizing them to enter any polling station in the country to see for themselves how the elections were processed. Many of the major world news agencies were there. So were several television crews from Europe, Australia and North America.

The press corps covering the election in the early part of the week was in large part highly critical of the election procedure and tried hard to uncover irregularities, instances of intimidation by the South African military and misuse of power by the police. And they did file a number of complaints, some minor and some serious. But they were transported daily in military planes, were given army protection in the operational area



from the South African "Star"

along the Angola and Zambia border and were allowed to interrogate all who appeared at the polling stations. Twice a day the government and election officials gave a press conference. Several of the alleged irregularities were investigated and corrected.

The fact that the elections were open to inspection does not mean that South Africa, including its military forces, was wholly impartial in the election. This is not to charge that they favored one party above the others; it is rather to say that South Africa made a determined, concerted, and sustained effort in its propaganda, its expenditures, and its military operations to get the people out to vote. It openly declared that it wanted a large turnout at the polls. As the government radio station in Owambo, near the Angola border said, "Remember, every vote cast is a vote against SWAPO". SWAPO had boycotted the elections. The resonse of the north was a vote that was among the heaviest in the country.

More stories on pages 8 and 9.

The Namibian elections were in many respects an elementary election. Five parties had registered and one, the Democratic Turnhalle Alliance (DTA), which is itself a coalition of 11 separate parties, clearly emerged as the winner with a large majority.

The basic issue in the election, was to vote or not to vote. Not only SWAPO but also three other parties had chosen not to participate. Thus the issue was joined between those who boycotted the pool and those who accepted South Africa's military protection to cast their ballot and thus brave the intimidation of SWAPO guerrillas.

The election campaign that came to an end over the weekend prior to the election days had brought no sophisticated issues to the fore. There was little talk about international political relations, and scarcely a word about the international economic order. Even recognition by the United Nations was given relatively little attention.

The issues that stirred the hearts of the people and sent them to the polls were the elementary slogans of peace, freedom and inter-personal relations. In simplest terms, "peace" meant release from SWAPO terror. "Freedom" meant the right of the people themselves to decide their own destiny. "Interpersonal relations" meant to say "no" to the policy and practice of apartheid.

Not all the parties agreed on just how far to go in rejecting apartheid or separate racial development. One of them, the National Party (HNP) sought openly to promote the principle of the white nationalists. But all the parties were united with the government that a vote at the polls — any vote that was not deliberately invalidated — was a vote against SWAPO. The clear victory of DTA, which proclaimed an end to all ethnic and racial discrimination, showed that the rejection of apartheid was nearly as strong as the repudiation of the revolutionary forces encamped north of the border.

After closing the last press conference on the day after the polls closed. Administrator General Steyn said that in his opinion there has never been anything like it in Africa. The Namibian election had the basic elements of peace, freedom and mutual acceptance. The press corps was considerably less critical at the end of the week than it was at the beginning.

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Next week

Shalom Manor

Viewpoint

Eating, drinking, working

It was the week between Christmas and New Year's Day. We had eaten our share of food and sipped a bit of wine. We were having a good time with family and friends, getting together in various forms of celebration. It was while my tummy was full and my spirits were high that I discovered Ecclesiastes.

It came during one of the several church services — New Year's Eve, I believe. While he was preaching about that familiar passage in chapter three (For everything there is a season...) the words of verse 13 caught me. It comes down to this: "Eat and drink and enjoy your work for it is a gift from God."

In a time when guilt feelings are flung upon us as we discuss the world hunger problem, it is also good to hear that God gives us the blessings of food and drink and work to enjoy.

Ecclesiastes is a lighthearted book. There is a lot of humor in there and it almost seems out of place in the Bible. The Preacher tells us to enjoy life. Listen to this: "In the day of prosperity enjoy life, and in the day of adversity observe that God has made the one as well as the other, so that man may not uncover anything that will be after him."

That refrain is repeated throughout the book: Enjoy life, but especially enjoy your work "which is a gift from God". God gives us the freedom to choose our vocation. We undoubtedly select that vocation prayerfully. But God wants us to do work that we enjoy, work that will not be burdensome for us, nor work that we detest.

It is a good thing that we all have different vocational tastes. You enjoy being a farmer or lawyer, life insurance salesman or assembly line operator, grocer or funeral director. Our jobs vary as much as our talents do and God tells us to do that which we enjoy.

Enjoy work and you will enjoy life because so much of our time is made up of work. When the Preacher told me in Ecclesiastes that it is God's gift to enjoy eating and drinking and working, it made my heart glad because I enjoy all three.

We all have about 11 months left in 1979. There will be a time to eat and a time to drink; a time to work and a time to rest. On January 1 many of us dedicated this new year to the glory of God. We hoped and prayed that God would take care of us during the next 12 months. We asked for strength and wisdom and his guidance.

God, in turn, presented us with the year 1979. He told us to take this year and to glorify Him in all that we do. In light of Ecclesiastes, He told us to take this year and enjoy it; to eat and drink and work to His glory — our gift from God. He told us to plan and scheme and dream and to enjoy that which we are doing, as a gift from God.

Keith Knight

The Lord's Supper

Communion is
seeing with
childlike eyes
Jesus passing by
your pew and
reaching out to you.

Communion is
feeling His
quiet strength
and unceasing love
flowing through
your ready being.

Communion is
celebrating
together with others
a Feast
that has only
just begun.

Wilma Jonkheer

NewsViews

The year of the child

The United Nations has proclaimed 1979 as the Year of the Child. We are encouraged to respond to this in our local communities.

It is significant that there is a world organization that can set the whole world thinking on a common theme. It is important that there be common focal points for planning the world we live in. To have a body that enables the nations of the world to interact gives hope that solutions to our common problems will be found.

To focus on children is to get to the core of the matter. These are the defenceless, the open-minded, the real hope of the future. How they live and grow and learn will have a great bearing upon the future. They are the future!

Thus to be concerned with children is to require a self-examination as adults of our priorities. What is the heritage we will pass on to them? Will it be a new openness to learn together the true nature of the world that God has loaned us?

"Except you be as little children, you shall not enter the kingdom of heaven." That is a Biblical injunction. It points out an important point, that unless we regard love as basic to life we shall not find meaning in living.

A child does not grow into adulthood without love — respect, caring, cuddling, support and encouragement. An adult is not a mature adult without the continuation of these same characteristics. Indeed, we never outgrow the need to love and be loved. Hopefully, the year of the child will remind us of these things and we will find community ways to see that all children share these experiences.

The Year of the Child is a year for all of us, for unto us a Child is born!

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Dateline:The World

by Rev. Johan D. Tangelder **How do we communicate the gospel? [4]**

How do we communicate the Gospel in a rapidly changing world? A century ago missionaries worked in the far flung British, French and Dutch empires. Colonies were bought and sold. Many believed that the colonial empires would endure forever. Western civilization was considered superior, and it spread a blessing. The Gospel and Western civilization often came in one wrapping.

The world has drastically changed. The two great wars of our century have destroyed the old European continent. The empires, built up in the course of the ages, no longer exist. The French and Dutch tri-colours and the Union Jack no longer fly in Saigon, Batavia and New Delhi. The names of the first two cities have even been changed. While the European remembers with a measure of pride what he has given the non-Western nations, the Asian recalls with bitterness the humiliations experienced.

One colony after another has become independent in the post Second World War years. Nationalism and independence have become revered and even mystical words. Nationalism has often been inspired by Asian leaders trained in Europe. There they learned liberal principles at secular universities. But not every newly founded state is a nation. In many former colonies you find multi-nationalities. For example, the Philippine nation is far from one due to very real ethnic, linguistic and religious differences. The tensions are heightened because of the great economic, social and cultural changes that have been occurring here since independence.

In this post-colonial period, while Asian nations are free from Western political domination, the Christian missionary movement is often viewed as a new form of Western imperialism. As a result, some nations have either closed their borders to missionaries or curtailed their "proselytizing" activities. A case in point is two recent decrees issued by the Indonesian Ministry of Religion.

The first decree prohibits missionary (evangelistic) activity which is directed to convert adherents of other religious faiths through literature, material help or other gifts or inducements. The second decree is directed toward religious institutions or individuals that receive foreign aid. It involves the admission of foreign missionary personnel in Indonesia. The stipulation is that institutions receiving foreign aid should devise programs to replace foreign personnel with nationals. The Christian church in Indonesia is shocked by these government actions. A strong appeal has been made to the President to withdraw the decrees.

In spite of political independence, the continued exercise of Western influence is strongly felt. Western secularism and technology, and political, economic and cultural domination create conflicts in the loyalties of Asians to their own cultures and traditions. In the contemporary Filipino, there is a contradictory complex of traditional and Western elements.

To the Asians, the Western man is a newcomer in history. They are orientals with a history of thousands of years. This is their pride and stay. Asians have been able to absorb foreign influences for centuries. They think that the same historic pattern will be true for the Westerns.

Asians have a different frame of reference, a different world and life view, mentality, value system; and religious expressions and experiences are totally different from the West. For centuries they have had their culture makers, religious leaders, philosophers, creeds and confessions. The roster of names and religions is impressive — Zoroaster, Buddha, Lao-Tze, Confucius etc.

As Westerns we tend to speak and write about THE Asian mind and THE culture. But we should be aware that the Asian does neither have a common mind nor a unified culture. Dr. Harvey Smit, former C.R.C. missionary to Japan, remarked: "Another common misconception in the West is that there is an oriental mind or way of thinking shared by all the people of the East: Indian, Chinese, Korean, Malaysian, and Japanese. But anyone who has carried on a discussion with an Indian and a Japanese cannot help but realize how completely different their ways of thinking are and anyone who has lived for any time in China or Japan recognizes the basic differences of social attitude and the ways of thinking between these two cultures."

How does a Western Christian speak attractively, convincingly, and meaningfully the Gospel to Asians? How can the missionary persuade the Asians that his message is from God — the true, living, personal God? How can he get across to Asians that the Gospel is not Western oriented, but universal in scope-relevant for all mankind, whatever race or colour of skin? How can a Western witness, preach and teach effectively and build vibrant churches?

Theologian John Baillie once said: "Theological ideas are created on the Continent (Europe), corrected in Great Britain, and corrupted in America." Dr. Bong Rin Ro, a South Korean now heading the Asian Theological Association, said that he would like to add, "and crammed into Asia." He also remarked: "But shoving the 'Westerner's Christianity' upon other nationals is no longer acceptable."

In the next article I will discuss a few Western and Third World approaches to the communication of the Gospel.

LETTERS

Solicitor General looks at efficiency of chaplain's service

Calvinist Contact Editor, Keith Knight, wrote a letter to Canada's Solicitor General, Jean-Jacques Blais, concerning the pending layoffs of several chaplains who served in Canada's prisons [see Dec. 15 front page]. This is Mr. Blais' reply.

Dear Sir:

May I refer to your letter of November 28, 1978, in which you express both your support for the Chaplaincy Service, and your anxiety over reports alleging that its role in the Corrections Service may be reduced.

I must emphasize, first of all, that we clearly recognize the chaplaincy as integral to our offender program, and have no intention of taking action that will reduce its effectiveness. Nevertheless, in the light of the Government's commitment to economic restraint, chaplains are necessarily subject to the same scrutiny as other public servants, and, indeed, some chaplaincy positions have been declared as possible redundancies. At present, however, contrary to reports you may have heard, no decisions have been taken, and no chaplains have been laid off.

I am able to tell you that no decisions will be taken on this important issue until management has had the benefit of advice from the Inter-Faith Committee. The Commissioner of Corrections and the Deputy Commissioner of Offender Programs met with the Executive Committee of this group both in October and in November, and agreement was reached on those items that the Inter-Faith Committee will present, in writing, for discussion at the Senior Management Committee Meeting in December. At that meeting, Management will consider a number of policy issues, including the following:

-The adequacy of one chaplain to minister to approximately 400 inmates.

-The feasibility of replacing full-time by part-time chaplains, hired under personal service contracts.

-The necessity for both a Roman Catholic and a non-Roman Catholic chaplain in major institutions.

-The role of the Regional Chaplain.

-The continuing role of the Inter-Faith Committee as an advisory body on chaplaincy matters to the Commissioner of Corrections, and also its role in determining selection procedures for chaplains.

I am confident that the forthcoming Senior Management Committee meeting will help us to decide how to use our chaplaincy resources more efficiently, and I trust that you will be able to support us in our efforts.

Thank you for taking the time to express your views, and I hope that the above information has succeeded in allaying your anxiety.

Jean-Jacques Blais
Solicitor General of Canada
Ottawa, Ontario

Parcels to seamen

Dear Sir:

On behalf of my fellow workers and myself I would (belatedly) thank you for placing Mr. Stan Koning's article about our work on your front page (some months ago).

I also thank you for including us in your article about Christmas at Sea. As a result a considerable number of parcels, mainly from Alberta, was sent to us. So far we brought 1,459 presents to ships. There are more to come.

Rev. J.E.F. Dresselhuis
Seamen's chaplain
Vancouver, B.C.

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Church Page

Pastoral Pondering

Why a pledge system?

Quite a number of our church members have not as yet returned their "pledge" form, filled out with their committment-share for this year's budget of our church. My wife and I have done so in accordance with the decision and guidelines of the consistory. And I am somewhat puzzled why a number of people have not yet done so. I like to tell you why.

I realize of course, that there are some very practical reasons. You expect and adopt a budget of income and expenses every year. The expenses are realistically stated, the income is not. It is only a rough "guess timate" in the most general terms.The only guideline stated an "average" per family needed income to meet this budget. The result is, that our committee of administration - and the church council - have constantly operated with a "possible deficit" attitude, time and again delaying and, in fact, cancelling needed improvements and programs.

As far as the membership is concerned, it makes the more well-to-do very easy-going, because they have done their average or perhaps a little more, while it burdens the less prosperous members with constant guilt feelings since they have not made the "average". We do not share our common burden equally "as the Lord had blessed us" in accordance with the apostolic instruction.

Furthermore, it puts an awful lot more work on the shoulders of the committee and the elders and deacons since they have to "wait and see" whether some people are "coming through" before the year ends. And then at the end of the year often emergency measures have to be taken in order to squeeze by. While, if they have the pledges in, especially when they have them in post-dated cheques, they know quite closely what they can expect and therefore are able to do and not to do.

What is the better Christian way of exercising a responsible church membership?

When I read my Bible I encounter time and again expressions like: "making your vows to the Lord and paying them, "tithing", (in the O.T. giving 10% of your incomes to the service of the temple of the Lord), giving as the Lord has blessed us", and "laying away so much on the first day of every week for the needs of the saints."

A pledge is a public vow to the Lord: If the Lord will bless and keep us as he has done and we expect he will, then we will accept the responsibility for $ .. as our fair share per week, per month, or quarterly, since we understand that the church needs its income within such a period in order to operate. And we could add: And if the Lord blesses us beyond our expectations, we hope to add to it, since so much more could and should be done towards missions, evangelism, improvement of our facilities or educational programs. And, if the Lord might see fit to test us and send adversity our way, we hope to still be able to do what we can to share the burden of the Lord.

As far as I can see, such a pledge system is the most Biblical and healthiest way of disciplinning ourselves in giving, what is not our free-will offering, but our share for the responsible running of the business of the Lord in the local church.

Perhaps here we touch a sensitive point. We talk about discipline. Why do we oppose this form of self-discipline? Is it possible because we open ourselves up for a closer mutual- and church discipline as far as our finances is concerned? Is it part of our "desire for money" (in this case to keep) of which the Lord says that it is the root of all evil? Are we then possibly in alliance with Annanias and Sapphira, who wanted the church to get the impression, that they were doing very well in giving while in fact they were not?

Yes, someone might say, but that might work for people who get the same paycheck every week or month. But I am in business and I do not know from one year to the other what I make. True, possibly, though I am sure you have made a certain estimate and your relationship with the bank is also based on a calculated income. Here you didn't hesitate to commit yourself. Make an honest, even modest estimate as a vow to the Lord and fulfill it as you go on. And fulfill your share at the end of the year, if you have under-estimated the Lord's blessing. And if you could not make it honestly, neither the Lord nor the church is going to hold you to it.

Take your Bible and take it to the Lord in prayer and see what he wants you to do.

Rev.Al.J.VandenPol
in the "Communicate" of the Grace CRC, Cobourg, Ont.

Press Parade

Prayer for a teacher

Dear Teacher:

This morning at the table we prayed for you. We asked the Lord to give you much wisdom, love and patience. You are certainly going to need it all. The little people that filled your classroom this morning may look like angels, but most definitely they are not. Washed, combed and dressed up in their new clothes they may look like the very lambs of innocence, but take it from us — appearance deceives.

When sometime this year you have explained something for the sixtieth time and the glimmer of understanding dawns only in the eyes of two or three children, we want you to remember that we have prayed for you.

When on some dark wintery day the snow begins to fall outside and the children's attention will be drawn to what goes on on the other side of the window and you feel that for all the response you get you might just as well be talking to a fencepost, we want you to remember that we have prayed for you.

The unrest permeates the classroom with fidgetting, whispering, and giggling; with your little boys sharpening their pencils at the same time and three girls wanting to go to the washroom, and you feel like running away, please remember that we have prayed for you.

When some night the task of preparing for the next day seems endless, and a telephone call brings an irate mother complaining about the unfair discipline Johnny received, and Christmas holidays seem so far away, remember we have prayed for you.

Chr. Ref. Church, Toronto

In support of our school

With much gratitude and amazement we have seen almost $10,000 coming through the mail and by hand in order to add two new classrooms to our Christian school. God is answering our prayers more generously than some of us had dared hope.

Many of you have contributed very generously and we thank all of you for accepting this challenge in Christian education. Those of you who have indicated to the canvassors that your donation would be put in the mail, hopefully will find the time to do so this coming week. That saves us making a call to remind you. On behalf of the Board, I thank all of you, also those who spent a lot of time canvassing the various areas.

Our enroiment has not become what we had hoped. At this time we have nine children registered for grades 1,2, and 3. Please remember this need in your prayers.

Calvin Chr. Ref. Church
Ottawa, Ont.

Inter-Varsity Christian Fellowship in Quebec.

Inter-Varsity Christian Fellowship is a vigorous and growing movement of Christian students in Quebec. A French and English team work side by side in presenting a well-rounded Christian outlook to students. Through such things as small group Bible studies, speakers, booktables, coffee-houses and weekend retreats students are given the opportunity to grapple with campus issues from a Christian perspective and to live out the following goals—to grow in their personal faith; to share the gospel; to show their Christian love in responsible ways; to assert Christian truth to the surrounding academic community and to become aware of their missionary call regardless of where they are or what they are doing.

In Quebec today, most of the major English and French universities as well as a number of CEGEP's and high schools have active Christian groups. Please pray for the Christian students from your own church. Encourage them to "live out" their faith on campus. Pray for the staff as they work alongside the various student groups.

First CRC
Montreal, Que.

Grateful for your help

This past season more than 360 campaign workers covered many areas of Alberta and British Columbia by telethon and personal follow up, inviting Christians to become a member of the Christian College Association. The response was excellent. The Assocation grew by 1,950 persons who became members or gave donations. From the Bethel Christian Reformed Church and area 40 people signed up as members and 12 people donated to the cause of Christian higher education for the King.

Bethel Chr. Ref. Church
Lacombe, Alta.

Send all church bulletins, newsletters, and Classis monthlies to: Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, Florida 33561.

Church News

CHRISTIAN REFORMED

Declined

-to Pembroke, Ont., Rev. Al J. Vanden Pol of Cobourg, Ont.

-to New Westminster (First), B.C., Rev. Dirk Hart of London (First), Ont.

Accepted

-to Brooks, Alta., Rev. Joe Veldman of Renfrew, Ont.

Classis Hamilton

Classis Hamilton will meet in regular session on January 24 at Dundas, Ont. CRC, beginning at 9 a.m.

Deaths

Dr. D.H.T. Vollenhoven died in the Netherlands in December at the age of 86. He, along with his brother-in-law, Dr. H. Dooyeweerd, were pioneers in the field of Christian science at the Free University.

Rev. F. Slomp, better known as Frits de Zwerver, a retired minister and well known fighter against Nazlism, died in the Netherlands on Dec. 18 at the age of 80.

Rev. John Ehlers died in Willard, Ohio on Dec. 10 at the age of 79. He became minister in 1926, serving three American churches before coming to the Mount Hamilton, Ont. church in 1953 where he stayed until his retirement in 1964.

FREE CHR. REFORMED

CORRECTION:

Mr. Peter Feijer is not the business manager of the Free Reformed Church paper, **The Messenger,** as was noted in the Dec. 22nd issue of C.C. His father, Paul Feijer, is the one who served in this capacity for 25 years.

INTENSIVE COURSES IN MISSIONS

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New challenges in Quebec — 2

Lament for a country

I am firmly persuaded that unless the Christian community of Canada holds before our peoples a newly articulated purpose, a compelling reason for being, Canada will continue to disintegrate.

by Reinder Klein

The political trends in Canada during the selfish seventies clearly indicate that we still have not been successful in welding a nation out of a state. Canada is still little more than a geographic concept within whose boundaries the provinces seek primarily to enhance their own powers and economies while the citizens conditioned by regional preferences, materialistic preoccupations and linguistic nationalism, remains aloof.

Strong leadership on the federal level has not been in evidence for years, a deplorable situation only aggravated by the staggering indifference Canadians habitually show towards their country, its past as well as its future. Rich beyond measure compared to other peoples, we have become a dispirited bunch of whiners and moaners whose slothfulness in matters social, political and economic borders on the criminal. Ranked among the fat cats of the earth we drift in our opulence without vision, characteristically at the mercy of events rather than bent on shaping them.

We are not a nation, neither do we deserve to be. Canada is merely a state, a geo-political entity whose far flung regions are held together not by mutual affection, by warmth and understanding, by a desire to serve, but by the coldly impersonal shackles of political and economic expedience.

Viewed from this perspective, the political victory of the French Canadian separatist Parti Quebecois on November 15, 1976, lies entirely in the logic of history, a natural consequence of what has been happening in Canada since that 15 minute debacle on the Plains of Abrahams in 1759.

From the earliest days of British North America the desire for cultural survival has been a consistent, strong, and unifying theme in French Canada, and the English have tried to disregard or destroy it at the expense of a broader national unity. The British merchants tried shortly after the conquest, only to earn the lasting mistrust of the French and the loathing of Guy Carlton, their own British governor.

The Family Compacts, called the Chateau Clique in Quebec, tried it and were rewarded for their selfish efforts by the separatism of Papineau and the rebellion of 1837. Even Lord Durham advocated the anglicization of Upper and Lower Canada.

That scheme, however, was quickly recognized by the French and effectively blunted by the statesman — like conduct of Louis Hippolyte La Fontaine and later by George Etienne Cartier.

It is important at this stage to lay to rest a charge pregnant with racist overtones that is sometimes made of the French Canadian. It has been suggested at various times that the French lost control over their economy because they are by nature poor businessmen, less astute than the English. While the idea may make some of us feel good in a perverse sort of way, it is simply false, a notion which at the most charitable is the product of ignorance. Like it or not, few societies can function well without effective leadership — we are experiencing that phenomenon today. Shortly after the conquest the victorious British very cleverly allowed and even urged well-to-do French colonists to return to France. There was no exodus, but those who did leave were exactly those people French Canada could least afford to lose. The cream of its rising middle class abandoned the conquered colony, thus depriving Quebec of its own entrepreneurial elite.

It did not take opportunists from Upper Canada and the New England colonies long to fill the resultant void. The few remaining wealthy French settlers invested in land, the traditional symbol of wealth in pre-modern societies, and pursued classical studies to become doctors, lawyers and notaries. When, therefore, British North America drifted towards self-government and confederation, French Canada could boast enormously talented political leaders, but it was no longer in control of its economy. Ever since, Quebecers have expressed the wish to become again "Maitre chez nous".

Tunnel vision

Confederation, when it came, proved to be no cure for the hostility and mistrust the two founding peoples felt towards each other. It was primarily an economic union, one which John A. Macdonald tirelessly tried to make viable through his "bands of steel", the transcontinental railroad. For a time it did seem as if true union was possible.

The federal government was strong then, and the central authorities frequently disallowed provincial legislation considered inimical to the larger, national interest. Gradually, however, the provinces became stronger and, as their political clout grew, so did the tunnel vision of their regionalism. To the polarization between French and English, therefore, a wholly new dimension was added, and instead of bending her collective will and vast energies towards cooperation between the two linguistic groups and towards seeking their mutual enrichment, Canada instead became ever deeper immersed in the morass of federal-provincial bickering.

Finally, not even the eloquence of a Sir Wilfred Laurier and his extraordinary dedication to a strong and unified Canadian nation was able to overcome the divisive impact of Riel's execution, nor could it soften, much later, the bitter and distasteful accusations flung at French Canada during the conscription crisis of First World War. Whatever bridges of understanding Confederation might have constructed up until 1917, they were destroyed by this single, disastrous issue. Moreover, it enabled Henri Bourassa's Nationalists to become a political force to be reckoned with in Quebec. It is worth noting that on the national level Laurier's Liberal party lost almost all of its English-speaking supporters, yet in Quebec it captured 62 out of 65 seats. The parallel with our present political allignment is striking.

Today again we have a French Canadian Prime Minister who, when the fit is on him, can be a compelling speaker. Like Laurier, he is also a champion of Confederation. Unfortunately, the Canadian people are still preoccupied with other matters. More frightening, there is no single divisive issue now that keeps us apart. There are no British merchants. There is no Chateau Clique and no Durham report. The conscription crisis has been succeeded by admirable and potentially unifying action in Europe, Korea and the Middle East. Even Louis Riel may be exonerated and, regardless of one's political convictions, the land is strong. It certainly is rich.

Yet our country is as deeply troubled as it has ever been. Rich though the land may be, its people have no love, no understanding for each other. Those who blame Quebec separatism for our ills are merely looking for a handy scapegoat. The desire to sep-

Cont'd on page 7

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Focus

Imposed religious practices

OAKVILLE, Ont. (CCP) — A student's refusal to bow his head during prayers resulted in his suspension at an Anglican residential college here recently.

Jeffrey Lau, 16, a landed immigrant from Hong Kong and a Grade 12 student at Appleby College here, was told by headmaster Edward Larsen not to return to school unless he bows his head during chapel prayers.

Jeffrey told *The Globe and Mail*, "I don't have a religion. I cannot bow my head and satisfy my conscience."

Bowing heads during the prayer service is customary, says the school, one of "certain practices", like silence until grace has been said before meals, that must be obeyed. The school made bowing heads a rule because not all boys were observing the custom.

Jeffrey at first agreed to comply with the new ruling, but then changed his mind and informed the headmaster that he would not. He was then asked to leave.

Assistant headmaster Jack Dickens said the student was welcome to return "when he's prepared to accept the rules as they are.

The prayers are read by an Anglican clergyman from the Book of Common Prayer. Although the school is non-denominational, 15-minute prayers before classes are compulsory.

"The suspension of Jeffrey came down to disobeying the rules of the school, and not accepting them," said Appleby's chaplain, Rev. Ian Stuart.

"From our point of view that was the issue, and not the bowing of heads."

Arabic catechism

The Back to God Hour's arabic ministry recently reached a milestone when it mailed out its ten thousandth copy of *The Teachings of the Holy Bible*, the first Arabic catechism of its kind ever published. Written by Rev. Bassam Madany, and published by The Back to God Hour in the spring of 1978, this 368-page book contains expositions of creeds and early Reformed catechisms, as well as extensive quotations from the Bible.

CCEF expands its board

The Canadian Christian Education Foundation has approved the addition of four new members from Western Canada to bring to 24 the total number of board members.

The new members are Theo Bandstra, Smithers, B.C., John Dykstra, Abbotsford, B.C., Ted Vander Hoek, Langley, B.C., and L.F. (Bert) Konynenbelt, Lethbridge, Alta. Board members are spread from coast to coast.

The CCEF board also decided to raise $35,000 during 1979 for the development of curriculum materials. That figure does not include the operating expenses of the Foundation which comes from different sources.

The CCEF met on December 1 with the newly formed Canadian Council. CCEF executive director Fred Vande Velde said that he was pleased with the meeting with the CCC and expressed "excited optimism" over the determination to make the Council succeed.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

When children leave home

I have an unsigned letter before me from a mother. In this letter she talks about the adjustment between married people when the children leave home. When two people settled together in a cozy nest, they had quarrels and conflicts, jealousy and threats of separation, but now, when life could be more serene and pleasant, life becomes rather stormy.

She writes, "As a Christian wife and mother for over thirty years I suddenly find myself alone with my husband since the children are all married. Our daughters and two sons have small children and they are all busy. As a result, at times I am rather lonely. I have never learned to drive a car and we couldn't afford a second car anyway. Since my husband is still working I can't get out very often. He comes home at night rather tired and doesn't care to go out. If I do want to go somewhere I have to sort of sponge on my daughters or sons in order to get out. I feel there is something wrong here and I don't feel my husband is treating me right by allowing me to be lonely. Often in the evening he will go out to a meeting, bowling or golfing and the result of it is that I spend long hours alone. After the house has been cleaned and work has been done I can knit, sew and talk on the telephone, but there are still so many hours in the day that I find myself alone." This is not an unusual situation and we run into it particularly in the Outpatient Department at Pine Rest Christian Hospital.

This is this stage in life when the children are gone and in order to weather that stage in life we need to begin to prepare ourselves for this in the earliest times of our marriage. When our children are young, gradually growing up, and become teen-agers you notice what happens is that children are constantly walking away from their parents. This begins when they are very young. When they go out to play with their pals and go off to school. After school they find other activities, so gradually you find yourself alone more. Of course, when you have children around there is a great deal of work to be done and meals to prepare. In this way you have a great deal to do and you don't particularly feel lonely during these years.

Then the children leave one at a time and the result is that you are left alone. When a person complains of being lonely under these circumstances there are reasons for this. Some people go through this stage in life and they enjoy it immensely. It is a beautiful time in life because it is not so rushed and many wives find opportunity to do things that they were never able to do.

This particular mother has made the mistake of never learning to drive a car. I think this is always a mistake when one doesn't drive. Does this mean she hasn't the ambition to go out and take lessons to drive? If her husband is taken away she is going to be utterly helpless and then she would be without any form of transportation. To my mind this is a poor adjustment to life because someone like this has not prepared for the time when she is going to be alone. I don't believe that a person should allow himself to get into this situation. I have said this to people and the remark was made: "I'm too nervous to drive a car." I don't believe there are people like that. The modern automobile is not of such a nature that it is difficult to drive and for a few dollars she could get driving lessons which would give her enough confidence so that she could make her own way around.

There is a second thing that comes out in this letter. Here is a person who has lost herself in her children and her family and hasn't developed outside interests. When we centre our whole life on children, housekeeping, and a husband we are losing sight of something which is inherent in the human personality. We need more than just that. You have contributions to make that are broader, bigger, and deeper than just bringing up your children. There are some who go out and get work at this stage in life. It isn't that easy to get work if you are over 50, but there are jobs available. If you can't find work or if you don't want to go out and work, at least get involved in some volunteer activities. I know there are many women who are working in hospitals. They are making a marvelous contribution and in this contribution they also find satisfaction for themselves. Whenever you are active in something in which you are reaching out a hand towards others you are also building up your own self-image. It is good for a person to sit down and talk with somebody who has arthritis or somebody who has weaknesses of old age or somebody who needs help and care because it helps you. I have often had the experience of going to see a sick person and when I came out of the room I felt that it did me more good than it did them. It gave me a good feeling and it gave me some help just simply to be with someone else.

The aging factor comes to all of us and it is something that is getting more and more in the open because people talk about it. I rather resent the idea that they talk about the aging problems or the problems of old age. I don't consider it such and I happen to be in the senior citizen category. I have met some people who are 55 to 60 and they say they are old and I am ten years beyond this and I do not consider myself to be old. I know that my days are numbered and that after all we can't expect to remain here indefinitely and that we are coming closer to the end of life. I find all the enjoyments and satisfactions that I can in life because of the fact that the Lord has blessed both my wife and me with health so that we can travel and do things by being busy and active.

I hope I never reach that point in life that I have to say, "I don't know what I am going to do." That would be the most pathetic situation and when one reaches this point and says, "I have no more goals and no more things that I want to achieve in life," then we have reached a spot in life where we litterally feel depressed and lost and our self-image has suffered to the point where we don't think much more of ourselves anymore. There are marvelous blessings that we can have in that stage in life when the children leave home, but prepare yourself for that time. When that time comes, use your time well because there are many things you can do and there are constantly hands that are reaching out for help. All you have to do is just reach out and show that you care as a Christian, as one who knows that we were placed in this world for a very definite purpose.

I hope those of you who happen to be in that stage of life can feel that life is still very much worthwhile and that there are joys in every season of living.

Thought for the week

Never be idle. Either be reading, writing or thinking for, after all, our time is also in the hands of the eternal God. We must use it wisely and well for His sake.

Lament for a country

Cont'd from page 5

arate is neither a uniquely French Canadian phenomenon nor is it a cause of our present conundrum. Separatism, sovereignty association, or cultural and economic independence are manifestations of a much deeper ill.

Canadians have never clearly understood what it is to be a nation. They have always been more interested in reaping the fruits of nationhood without being prepared to live up to the responsibilities. Canada is the modern teenager in the family of nations: spoiled rotten and morally at sea. And so, while our politicians have begun to pick over the disintegrating carcass of the old Canada, the populace seems interested only in extorting the highest possible salaries for the least amount of work, in commanding the highest possible prices for the shoddiest products.

Quebec wants out, and who can blame it? It has been treated with contempt in the past and it knows it need not look for much improvement in the future. The remarkable resistance towards the learning of French among English Canadians is more than a niggardly insistence on cultural stultification. It bespeaks a continued rejection of the rich partnership Confederation could have become. In the past 25 years the opportunities for making Confederation work in areas more important, ultimately, than politics or economics have been especially plentiful. How tragically we have squandered them became apparent just recently when Ontario, on the brink of providing an enlightened example of wise stewardship, first temporized on the question of granting French official status, and then rejected it. It was a purely political decision of the Davis government, for acceptance would have cost them votes.

Where, one might well ask, was the voice of the Christian community while the country wasted its opportunities for developing a sense of purpose? Canadian Christians, we know, are people who understand that even their very own children are not theirs, really, but are granted them in stewardship by the Lord. They are people who can appreciate the fact that their savings and profits are not really theirs either, to do with as it pleases them. They are, finally, people who realize that their right to vote and to be politically active and aware is a serious responsibility, one also granted them in stewardship by the Lord.

Where, one might well ask, was the voice of the Christian community while the country wasted its opportunities for developing a sense of purpose?

Where were they, then, when the country needed leavening, a little salt? In the bleak political and social desert, where was their voice, where their guiding light? God only knows, and for many of us there can be little comfort in that. For us the American way of life has been most congenial. Its vacuous preoccupations, its forms and its values have too often become the fiery pillar by night in whose false light we try to read the Bible and the darkening cloud by day in whose false shade we sometimes pray.

Quebec wants out; it intends to save its culture. And pretty soon Alberta will demand a new deal; it will want exclusive jurisdiction over its enormous riches. The people of British Columbia will insist on their pound of flesh, and in time even Newfoundland will request separate status, having specialized in poverty for so long. With some luck we may become the Commonwealth of Canada, probably still under the titular leadership of Britain's Queen; she costs us little and does no great harm.

Is this really what all of us can look forward to as we here in Montreal prepare to celebrate the 25th anniversary of a struggling congregation? Obviously ours will be the first Christian Reformed Church to experience the agonies and tensions that accompany the dissolution of the old Canada. We have, in fact, already started to adjust. But what of you in English Canada? Are you certain that all this frightening hypothesizing is merely defeatist nonsense, the negative ranting of a disillusioned would-be historian?

Much like George Grant appeared premature in writing his *Lament for a Nation,* I may be premature in postulating this unhappy scenario, this lament for my country. However, I am firmly persuaded that unless the Christian community of Canada holds before our peoples a newly articulated purpose, a compelling reason for being, Canada will continue to disintegrate. As the despair of the millions around the globe continues, may the Lord grant us clarity of vision as we examine our role in rebuilding Canada.

Relief for Lebanon

The Christian Reformed World Relief Committee is shipping 65,000 pounds of food and blankets to Lebanon for distribution to war victims there.

The need in the Christian Community in Lebanon is described by CRWRC staff as "acute" and "serious," to the point that cases of actual starvation have been reported. The International Red Cross has requested aid from all who are able to help. CRWRC has been seeking ways to get relief into the country for several weeks and has finally been notified that a port is open.

The materials from CRWRC are being packed in Grand Rapids and will be shipped this week.

Contributions to help cover shipping costs may be sent to CRWRC, 2850 Kalamazoo S.E., Grand Rapids, MI 49560, designated for Lebanon relief.

The Christian Reformed World Relief Committee is an arm of the Christian Reformed Church. It carries on disaster relief work around the world, and programmed work in relief and development in thirteen foreign countries. Its international headquarters is in Grand Rapids.

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Namibia and its future

by Paul G. Schrotenboer

Dr. Schrotenboer is general secretary of the Reformed Ecumenical Synod and spent nine days in Namibia, formerly South West Africa, during the December elections. He also spent time in Pretoria, South Africa, talking to knowledgeable observers.

The Namibian election is past. It showed that the vast majority of Namibian people, of all races and population groups, want peace, prosperity and the right to determine their own future. But what about the post-election era? Will it mean a change in administration forthwith? No. Will it mean that the last remnants of racially separated facilities and discrimination in housing and libraries will be taken away. No, not that either. Will it mean that the South African troops will be withdrawn within a few months? Hardly.

Nothing is as clear and simple as it seems. Trying to understand Namibia and its inhabitants is like trying to put together a jigsaw puzzle of which many key pieces are missing. What is more the picture is not the same today that it was a year ago.

To change the figure, Namibia is like a kaleidoscope with constantly changing configurations. It is much different today than it was when I visited it first in 1976. Yet we should form some idea of what its future will be.

We can best begin by asking just what the election was all about, what did it accomplish, and what did it leave undone? Here, too, the preceptions of the various bodies differ.

One of the parties, the National Namibian Front, which did not participate in the election, called it a circus. If so, it was a very well attended circus. A percentae of 81 per cent is no mean attendance figure.

SWAPO in Angola calls it a farce, for, it claimed, the people were intimidated to go to the polls. The report of most of the 300 observers except those wo came looking for support for pre-conceived propaganda, was that the facts will belie this charge.

The Five Western powers and the UN said before the election was held that they would consider them null and void. This may prove to be an embarrassment to both in view of the fact that the elections so clearly expressed the will of the people of Namibia.

The South African government says the elections show who the real leaders of Namibia are. They shows that the Namibians resolutely reject SWAPO and its revolutionary tactics. South Africa, which like any other nation today, considers self-preservation to be the first commandment of politics, no doubt believes it is in its own interest to have a stable, democratic government as one of its nearest neighbors. When it finally comes down to it, a stable and friendly neighboring country is more important than one where apartheid is the policy, but which is unstable and restless because it does not have the support of the majority of its people.

The credibility of South Africa was at stake. It had promised elections and it could not go back on that promise without breaking trust, even though it could not hold such elections as had UN approval. Now South Africa is in a bit of a bind, for the Minister of Foreign Affairs, Mr. Pik Botha, has promised the UN Secretary General, Mr. Kurt Waldheim, that South Africa will secure from the newly elected constitutional assembly, before the end of the year, its reactions to the resolution of a second, UN supervised election in 1979. Can Pretoria do this without exerting undue pressure (a new kind of imperialism) on the newly elected assembly? Mr. Dick Mudge, acknowledged leader of the victorious DTA says he doubts that the assembly will decide in December. We are inclined to think the Namibian Assembly will not be forced.

There is some reason to doubt that the new assembly, which was scheduled to meet in the Turnhalle in Windhoek on December 21, will agree to hold a second election at all. The Vice-Chairman of DTA, Headman Kuaima Riruako bluntly announced at a reception he gave to visiting guests that the DTA would demand of the UN that it cease recognizing SWAPO as the sole legal representative and now come and talk to the truly elected leaders of Namibia. Else, he said, we will not cooperate in any election the UN may want to supervise.

More power

What is certain is that there will now be a new and important party in all deliberations on Namibia's future. It will not be only SWAPO and Pretoria, and the Western Five and the UN. The fifth, and perhaps most significant party will be the new assembly to meet in the Turnhalle. It already knows that it has clout.

There is another uncertainty, namely whether SWAPO will agree to any second election, even if supervised by the UN. This doubt is given substance by the radio message prior to the December elections that SWAPO is not interested in majority rule. In other words, SWAPO wants to be in power. If SWAPO maintains this demand, then its defected leaders now back in Namibia, called the SWAPO Democrats, will never agree to this demand. Nor, it appears, will the vast majority who voted for the DTA because they believed it could give them peace from SWAPO violence. If SWAPO does not participate, what will be the use of a second election?

If the election is held when all the necessary requirements are met, how impartial will the UN forces be? It was extremely partial and reactionary against South Africa when it made SWAPO the sole legal representative and will the African states, whose political logic is different from that of the West, agree to any significant change, or even an about face on the part of the UN?

Finally, if SWAPO remains a threat and continues to sabotage, will South Africa withdraw its forces? It has said it will not.

Yet there is hope. The UN could save face by recognizing the SWAPO Democrats and only letting Sam Nujomo go. The Administrator General Judge Marthinus T. Steyn made an earnest plea on Saturday, December 9, to SWAPO to lay down its arms and to come back to Namibia. The SWAPO members, he said, would not be taken into custody except those which are fugitives from justice, and such is not the case with the SWAPO leaders. In other words, there would be a general political amnesty.

Will SWAPO accept the promise of amnesty? The chances do not seem to be great.

The greatest asset South West Africa/Namibia has today is its white citizenry. The 12 per cent of the population has the education and training, the technical know-how and the financial resources to give to the country the leadership it needs to go forward to peace, freedom and prosperity. It took a lead role in the South African supervised elections. It can do the same in the next elections and move Namibia toward independence and stable democratic government.

Results of the South West Africa/Namibia Election

The five political parties which contested the election, with their abbreviations, are as follows:

Democratic Turnhalle Alliance (DTA)
Action Front for the Retention of the Turnhalle Principles (AKTUR)
Namibia Christian Democratic Party (NCDP)
Herstigte (Reformed) National Party (HNP)
Rehoboth Liberation Front (LF)

Party	Votes	Percentage	Seats in Assembly
DTA	268,130	81	41
AKTUR	39,716	11.7	6
NCDP	9,073	2.7	1
HNP	5,781	1.7	1
LF	4,564	1.3	1

Total: 327,264 (80.3 percent of registered votes).

Inner dynamics in Namibian politics

by Paul G. Schrotenboer

The elementary elections in Namibia held during the first week in December were best symbolized by the outstretched hand with two fingers forming the V for victory sign. It symbolized a victory that would bring peace from terror, freedom from fear, and self-determination instead of domination either by a colonial or a Marxist power. It was a symbol that all, the schooled and the unschooled, could understand.

We would make a mistake, however, to think that the developments that led to the elections in South West Africa/Namibia were all as simple and crystal clear as the election symbols. Actually there was a tortuous route that led to this day when more than 80% of the registered voters, very many for the first time in their lives, cast a vote that would help decide the destiny of their land.

We have in mind not primarily the political events that occurred in the guerrilla camps in Angola, or events at the UN headquarters, or in Pretoria, or even in Windhoek, the capital where the details of the election were decided and implemented. We refer to things that lie deeper, to the forces that tune the strings of the human heart and cause tension, excitement and movement, to the dynamics that underlie the political decisions in the nations' capitols. These are the things of which elections are made.

The underlying tensions of the several Namibian peoples, our observations have led us to conclude, are primarily the following: A fading colonialism and a nascent struggle for popular freedom, and a traditional society whose structures are giving way to modern egalitarian ideas of individual choice.

Out of these two polarizations has come a belief that freedom is to be attained not through a liberation by terror and revolution, but by basic reforms, even if it occurs under military control.

Until First World War, South West Africa was a colony of Germany. As often happened in colonial expansion, gun powder and the Gospel of Jesus Christ advanced hand in hand and both had a profound influence upon the colonized people. The gun powder enabled the foreign power to subdue the natives and the missionaries on their part told the natives not to kill each other and to be obedient to their rulers.

The church, more than the government, accepted the task in South West Africa of educating the natives such as the fierce Hereros, the servile Namas, the Hottentots and the other tribal groups that came into contact with the white conquerors.

When in 1915 the League of Nations gave its mandate to South Africa to administer the territory of South West Africa, it only meant that one colonial power replaced another. In 1946, General Jan Smuts informed the UN, which had been founded one year earlier, that South Africa intended to annex South West Africa as a fifth province of the then Union of South Africa.

South Africa claims that a plebiscite (not one man, one vote) revealed that the inhabitants at that time were in favor of annexation. Nevertheless the UN rejected the idea "because the non-white population in SWA was politically not mature enough to make such a decision." Although the intended annexation was not carried out politically, South Africa and South West Africa did become a single economic unit. The present administrator general is an appointee of Pretoria.

The effect of colonialism has been that the line of tension has been drawn in large part between the whites and the blacks. As the rest of Africa emerged from under the control of foreign powers, the cry of the black native Namibian people increased in volume and insistence.

The negotiations between Pretoria and the UN, which have stretched out over 30 years and have been marked by mutual recrimination, may now soon come to an end. This is due, however, not in final instance to the power of either South Africa or the UN to convince the other of the rightness of its position, but rather to the awakening of the spirit of nationalism in South West Africa itself. Out of this emerging nationalism has come the new name of Namibia: land of the desert.

The road to independence has led through the consultations in the Turnhalle, the place where the leaders of the ethnic groups (some educated and respected leaders, some said to be semi-literate) met to form a constitution for Namibia.

A significant effect of the Turnhalle experience was to quicken the feeling for independence. The only questions were: How and when will self-determination be achieved? And what kind of government will the new independent nation have?

Co-operation

It is significant that the recent vote was held after and not before the Turnhalle consultation, for the years the leaders spent there proved to be a very valuable experience whereby representatives of the people learned to know one another and to work together constructively in a state deliberative assembly. It also revealed how significant the traditional structures were in the modernizing society. It brought the focus upon the tension between the traditional, largely static society, and the modern volatile sector. Both the traditional and the modern need to be recognized for what they are if the forthcoming freedom is to be genuine and lasting.

The traditional society is conservative. It is represented by the headman, and by the particular apparel of the people. It is buttressed by distinct languages and unique life styles. Among the peoples are the nomadic bushmen inhabiting the area bordering Botswana and the Namas who were once the slaves of the Hereros. It is supported also by the recollection of the struggle between the fierce minority group of the Hereros and the Owambos which comprise nearly half of the total population.

It is understandable that the Owambos, which by virtue of their number have less to lose in a democratic society, have been more insistent upon a new "democratic" order. Among them SWAPO has had its greatest support. It is equally understandable that the other groups, some of them totalling only 2 to 3 percent of the entire population, fear that in a democratic system the winner, i.e. the Owambos, will take all. The record of Africa with its "black Messiahs" gives ample ground for this fear.

The election results show that the party won which guaranteed to every population group and each individual the right to have an equal say in a strong government. It insisted that in civil affairs all discrimination on the basis of race, color, sex or religion must be eliminated. The Democratic Turnhalle Alliance, itself composed of as many political parties as there are ethnic groups, successfully combined the Turnhalle ideas of ethnicity and modern democracy by giving a preponderance to democracy. It won hands down over the only other viable participant (AKTUR) which campaigned on a platform to retain the ethnic Turnhalle principles, thus stressing ethnicity more than individual choice.

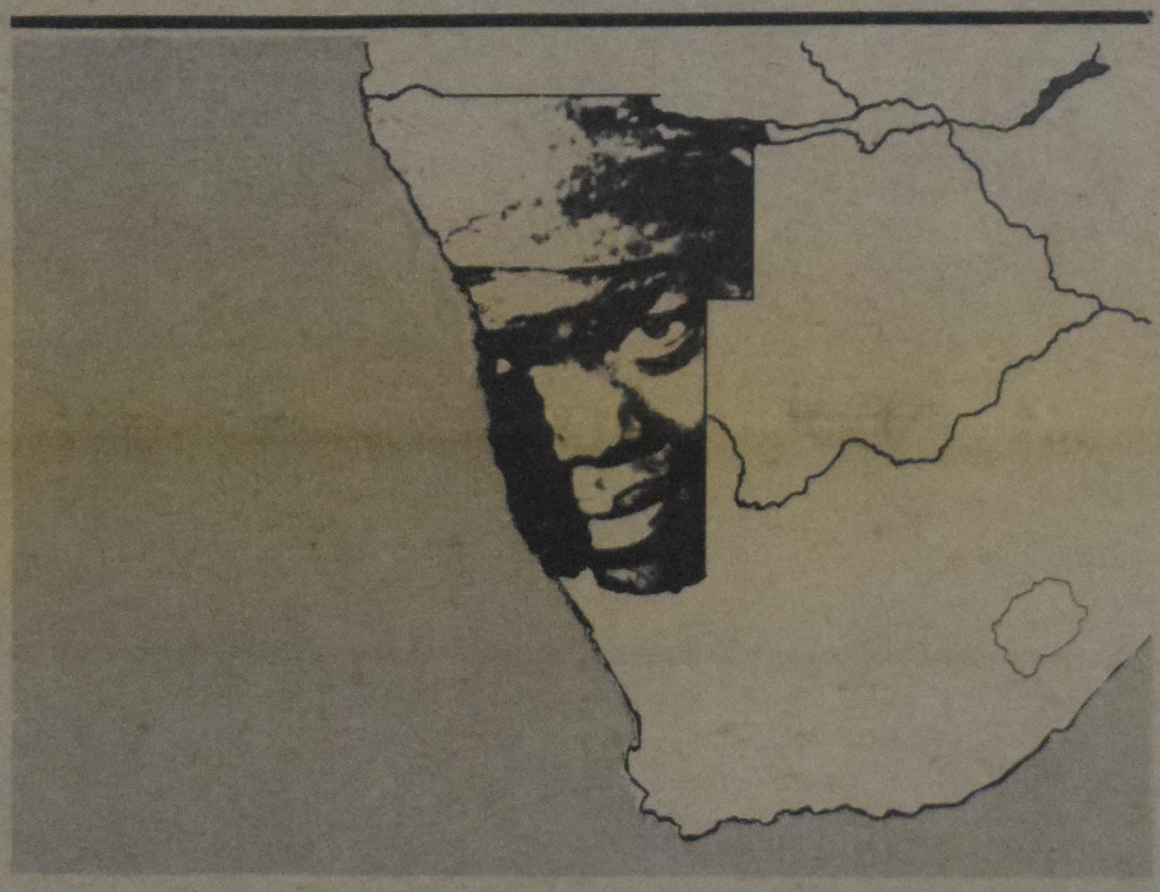
The Action Front for the Retention of the Turnhalle Principles (AKTUR), which had considerable support among the whites but only of a few non-whites wanted a firmly de-centralized government with, a la right wing Republicans in the United States, as little central government as possible. The Democratic Turnhalle Alliance pressed vigorously for a strong central government, with provision for self-rule only to the extent this was necessary for smooth administration of local civic affairs.

This was not, as may at first appear, a replay of the old debate between local rights and federal powers. It was much more a clash between those who stressed the ethnic differences so much that they exposed themselves to the charge of upholding apartheid, and those who stressed the oneness of the whole land of Namibia so clearly that they rallied the peoples behind them with the call to end apartheid once and for all.

If the tension that arose between the remnants of colonialism and the emergence of freedom drew a line between black and white, then the tension between traditional values and modern ideas caused division, not along the color bar, but within and among all the groups, black and white. This made it possible for coalitions to be formed that included people of all population groups. The traditional/modern tension will continue a force to reckon with long after colonialism will be a thing of the past.

Thus the road to political freedom has led from colonialism to the Turnhalle and on to a genuine election in which every adult was given the opportunity to vote. It was done under the watchful eye of the South African military forces. General Jannie Geldenhuys explained the role of his forces by saying they were there to give adequate military protection so that a political solution could be found to the problems of Namibian society.

What came through most loud and clear throughout the week in a near consensus was that the inhabitants of Namibia are weary of SWAPO violence and see the light of independence and democracy as they approach the end of a long, long tunnel.



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Wij spraken over het gebed (2)

Als iemand denkt dat zijn gebed een alleenspraak is dan bedoelt hij daarmee waarschijnlijk: het lijkt wel alsof ik zomaar in de lucht spreek, of mijn gebed is als een brief zonder adres, en die komt dus onbestelbaar terug. Of hij bedoelt te zeggen: ik bid wel, maar het lijkt alsof de hemel van koper is, mijn gebed dringt niet door tot mijn hemelse Vader. Het lijkt wel alsof ik alleen aan het praten ben en er niemand naar mij luistert. In zo'n geval moeten we onszelf natuurlijk op ons gebedsleven bezinnen want er is iets niet in orde. Misschien moeten we onszelf wel even onder handen nemen, want we zijn zo op de verkeerde weg. Al is het waar dat God niet op hoorbare wijze tot ons spreekt, het is toch verre van waar dat er geen communicatie bestaat tussen ons en God. Want God hoort ieder die tot Hem spreekt. De bijbel zegt dat Hij zelfs de raven hoort die tot Hem roepen. En de Heiland zegt: uw hemelse Vader weet wat gij nodig hebt. Kijk toch naar de bloemen, hoe mooi ze zijn. Zou uw hemelse Vader dan niet om u denken

Is uw gebed een alleenspraak in die zin dat u voor u zelf en bij u zelf denkt dat u maar alleen aan het praten bent en dat er eigenlijk niemand is die naar u luistert, denk dan eens even aan het gebed dat de Heiland ons geleerd heeft, b.v. vergeef ons onze schulden , gelijk ook wij vergeven onze schuldenaren. Als we dit gebed bidden, dan spreken we dus persoonlijk tot onze hemelse Vader en in dat spreken zeggen we heel wat. We praten onze zondeschuld niet weg maar wij erkennen schuld. We zeggen niet dat wij onze schuld willen afbetalen, maar we vragen om vergeving door onze hemelse Vader. Wij bidden om vergeving niet slechts eenmaal in ons leven, of eenmaal per jaar, maar we hebben geleerd om het elke dag te doen. Ook koesteren wij geen wrok jegens iemand die ons iets misdaan heeft, we zijn integendeel vergevensgezind jegens hem. En tenslotte, wij bidden dit gebed in het gezin van Gods kinderen, we bidden het niet alleen, en niet alleen voor onszelf, we bidden het in de gemeenschap der heiligen.

De catechismus zegt het zo prachtig: wil ons arme zondaren, al onze misdaden, en ook de boosheid die ons altijd aanhangt, om het bloed van Christus' wil niet toerekenen, gelijk wij ook dit getuigenis uwer genade in ons bevinden, dat ons ganse voornemen is, onze naaste van harte te vergeven.

Aan zo'n gebed en de uitlegging ervan moeten we dan ons eigen gebedsleven toetsen. Wellicht leren we dan weer bidden, praten tegen onze Vader in de hemel, over onze schuld, ook onze gebedsschuld.

Het gebed is't voornaamste stuk der dankbaarheid. De catechismus zegt zelfs dat God dit van ons eist. De Here laat het bidden dus niet aan ons over. Ons gebed moet overeenstemmen met het gebod. Nu is dat geen harde plicht maar de best aangegeven weg. Gods recht is ons voorrecht. Wij moeten en mogen bidden. En God zegt ons dat we moeten bidden, maar ook hoe we moeten bidden, en wat we moeten bidden. Het wordt ons alles voorgezegd in de bijbel.

Als onze gebedstijd dus aanbreekt en de bijbel toont ons duidelijk dat de gelovigen gebedstijden hebben, dan behoren we te bidden, een geen excuus maken en zeggen- och, mijn gebed is toch maar een alleenspraak, ik praat maar wat in de lucht. Nee, dan moeten we tegen de Here zeggen–''Vader in de hemel, ik moet nu van u bidden, maar ik kan het niet, ik heb zo'n gevoel dat ik alleen aan het woord ben, en er u niet mee bereik. Help mij te bidden.'' Nu, dan ben ik er ook zeker van dat God u zal helpen. Misschien gaat het wat aarzelend, stamelend, maar het bereikt God. En het voorleggen van uw gebedsprobleem aan uw hemelse Vader is de enige methode om een oplossing te vinden. Uw Vader eist immers van u dat u bidt. Hij heeft u tot bidder bestemd.

Daarom moet er in ons hart oprechte dankbaarheid worden gevonden jegens onze hemelse Vader omdat Hij onze aarzeling, onze schuchterheid, onze twijfels, heeft overwonnen door ons op te dragen–bidt!

Laten we maar in gehoorzaamheid aan Hem trachten te bidden. Zijn gebod tot gebed verbergt een belofte. Die tot Mij komt zal Ik geenszins uitwerpen. Die Mij aanroept in de nood, vindt Mijn gunst oneindig groot. Het lezen van de Schrift is een goede voorbereiding voor het gebed. En...God luistert heus als u bidt. Zou Hij die het oor gemaakt heeft, niet horen? Als u tot iemand spreekt die u echt hoort, kunt u dan nog spreken van ''alleenspraak''?

J.VanHarmelen

Ocean Grove: Gods vierkante mijl

door P.Taekema, overgenomen uit Kerknieuws van 13 October.

In het voorjaar zal het precies 110 jaar geleden zijn, dat een groepje Amerikanen op zo'n honderd kilometer ten zuiden van New York een stuk grond aan de Atlantische Oceaan kocht om daarop een christelijk vacantieoord voor gezinnen te stichten. De grond werd Ocean Grove genoemd- heilig bos aan de oceaan. Men trad naar buiten als Ocean Grove Camp Meeting Association. Aanvankelijk ging het er heel eenvoudig toe. De eerste kerkdienst werd op 31 juli 1869 in een grote tent gehouden. Nu is Ocean Grove uitgegroeid tot een uniek christelijk vacantieoord met 7000 vaste inwoners, dat vooral als religieus centrum in heel Amerika bekendheid heeft gekregen.

Eenvoudig begin

Verscheidene factoren hebben er toe bijgedragen dat Ocean Grove zo'n bizonder oord is geworden. De oprichters, en ook de latere bestuurs leden van de Association hebben de doelstelling van Ocean Grove steeds gepaard aan zakelijke inzichten zodat een financieel gezond en bovendien aantrekkelijk vacantiecentrum is ontstaan, dat ook wel 'Gods vierkante mijl' wordt genoemd, een vierkante mijl voor gezondheid en geluk.

Het begin van Ocean Grove was heel eenvoudig. De eerste president, ds. E.H.Stokes, bleek echter een man met visie te zijn. Ocean Grove is er om rust en recreatie te vinden, om er te vissen, te zeilen, te baden, te wandelen langs het strand en te bewonderen de kalme of stormachtige zee en de oceaanlucht in te ademen, waren zijn woorden. En uit heel Amerika komen thans vacantiegangers, wanneer begin juni het seizoen van start gaat en velen zijn er nog wanneer het in september wordt gesloten.

Auditorium

Ocean Grove heeft zijn reputatie als religieus centrum niet in het minst te danken aan het wereldberoemde auditorium met 8000 zitplaatsen op een vloeroppervlak van ruim 11.000 vierkante meter. Dit auditorium met bijv.282 ramen en 1200 lampen, dat op 1 juli 1894 in gebruik werd genomen is natuurlijk geschikt voor kerkelijke conferenties.

De deelnemers kunnen buiten het seizoen in de onmiddelijke omgeving van het auditorium worden ondergebracht, want Ocean Grove telt ongeveer 5000 bedden in hotels en pensions. In het auditorium wordt tijdens het vacantieseizoen van juni tot en met half september iedere zondag twee maal een kerkdienst gehouden en niet zelden is de grote zaal dan geheel bezet.Voorafgaande aan de avonddienst worden 20 minuten lang met het koor geestelijke liederen gezongen, waarbij het orgel zich ook niet onbetuigd laat. Het is een Hope-Jones' pijporgel, waarvoor de onderdelen in 1908 uit

PERSOVERZICHT

door Carl D. Tuyl

•Het nieuwe jaar begon in Canada met oude geluiden. Joe Clark, de leider van de oppositie voorspelde vol vertrouwen dat zijn partij de volgende regering zou vormen. Trudeau ontkende voor de zoveelste maal dat hij zich uit de politiek zou terug trekken, en Ed Broadbent van de N.D.P. voorspelde grote stemmenwinst voor zijn partij.

•De toekomstige Governor-General, Ed Schreyer is met zijn gezin naar London gereisd om aan de koningin voorgesteld te worden.

•De rente in ons land werd weer verhoogd in een maatregel die tot doel heeft om onze zwakke dollar te ondersteunen. Geld lenen gaat zo'n goeie 14% kosten.

•De toestand in Iran blijft uiterst zorgbarend. Er is toenemende druk op de Shah om af te treden. Hoe de politieke situatie zich daar in de toekomst zal ontwikkelen blijft onzeker. We kunnen wel zeker zijn van het optreden van ''spelers achter de schermen''. De grote olie-reserves in dit land zorgen er wel voor dat zowel Westelijke als Oostelijke belangen op het spel staan.

•Viet Nam troepen zijn tot diep in Cambodia door gedrongen en bedreigen zelfs de hoofdstad Phonm Penh.

•De tragedie van Viet Nam vluchtelingen blijft doorgaan. De ellende concentreert zich voornamelijk in de toestand aan boord van twee schepen: de Hey Fong met 2700 mensen aan boord, voor de haven van Hong Kong, en de Tung An, met 2300 vluchtelingen voor de haven van Manilla in de Philipijnen.

•Een hevige storm teisterde de kust van West - Europa. Verschillende schepen zijn vergaan, terwijl anderen in moeilijkheden zijn.

•Israel heeft bemiddeling van Amerika gevraagd om tot een hervatting van onderhandelingen met Egypte te komen.

•Plakkaten in China vragen om meer vrijheid, het geen op zich zelf een bewijs is dat er al reeds wat meer vrijheid is.

•De eerste evakuees van Canadese nationaliteit uit Iran, zijn in Ankara aangekomen op hun weg naar Montreal.

•Alhoewel het Amerikaanse Ministerie van Buitenlandse Zaken weigert om dit officieel toe te geven is het nu toch wel duidelijk dat in de onderhandelingen die tot diplomatieke betrekkingen tussen Amerika en China hebben geleid, de Chinezen wel wat water in de wijn hebben gedaan ten opzichte van hun houding tot Taiwan.

Engeland werden aangevoerd. Het is een der grootste orgels ter wereld met vier klavieren, zes pedalen en ruim 3000 pijpen.

Programma

Behalve de kerkdiensten in het auditorium op de zondag wordt tijdens het vacantieseizoen dagelijks een programma afgewerkt, waarbij geestelijke zaken in het middelpunt staan. De jeugd wordt beziggehouden, er worden orgelconcerten gegeven, en koorrepetities. Bovendien is er iedere dag tussen 9 en 10 uur een bijbelkring voor ouderen en zijn er diverse concerten door een muziekgezelschap uit de vacantiegangers. Verder is er gelegenheid om te baden in de oceaan of om met een boot de zee op te gaan om te vissen of te zeilen.

Geen parkeermeters

Ocean Grove is er trots op geen parkeermeters te kennen. Zelfs is het iedere zondag auto-loos. De auto-loze zondag kan bestaan doordat het vriendelijke plaatsje met veel houten gebouwen in Victoriaanse stijl, geheel van de buitenwereld is afgesloten—aan de oostzijde de oceaan, aan de noordzijde het Wesley-meer, aan de zuidzijde het Fletcher meer en aan de westzijde een verkeersweg vanaf New York, in zuidelijke richting lopende op ongeveer 2 km. afstand evenwijdig aan de kust. Ook de afstand tussen de beide meren bedraagt 2 km. Auto's kunnen niet alleen via de verkeersweg no.71 Ocean Grove bereiken. Er zijn drie toegangswegen. Over deze wegen worden op zaterdagavond om 12 uur kettingen gespannen, voorzien van een rode vlag. De auto's zijn buiten Ocean Grove geparkeerd en mocht er nog een auto worden aangetroffen dan wordt deze weggesleept. Zondags om precies 23.59 u. worden de kettingen voor de drie ingangen weer weggesleept

Christelijke levensvisie

Het is uniek dat in het soms zo bikkelharde Amerika een dergelijk vacantiecentrum met zulke gebruiken zich kan hand haven. Zeker, de grond is particulier bezit, eigendom van de Association, die eigen rechtspraak heeft en ook eigen politie.

Ocean Grove is uniek. Alleen al doordat het functioneert op een wijze waarop de zaken daar thans zijn geregeld. Gezonde, zakelijke mensen die hun christelijke levensvisie ook tijdens de vacantie gestalte willen geven, waarin ook enige ruimte is voor geestelijke aangelegenheden. Het bestuur van de Association bestaat uit dertien predikanten en dertien niet-predikanten die in vele streken van Amerika wonen, maar elkaar iedere zomer weer in Ocean Grove treffen, omdat het daar zo goed toeven is.

UW CANADESE REGERING 1

Het Kabinet: Vliegwiel van het systeem

door Paul W. Fox
Canadian Scene

Dit is het vierde artikel in een reeks van 12, geschreven voor Canadian Scene door Dr. Paul Fox, Professor of Political Science aan de Universiteit van Toronto en Hoofd van Erindale College.

Het belangrijkste orgaan in onze regering is zonder enige twijfel het Kabinet. Het is het vliegwiel van ons regeringssysteem en in de handen van een betrekkelijk kleine groep van ongeveer 30 mensen berust eigenlijk het grootste gedeelte van de macht van onze federale regering in Ottawa. Hetzelfde kan natuurlijk gezegd worden van de Kabinetten in onze provinciale regeringen.

Het Kabinet is belangrijk omdat ons democratische regeringsstelsel hierin eigenlijk wordt vervuld. Het Kabinet bestaat uit prominente figuren uit de politieke partij die de laatste federale verkiezing gewonnen heeft. Na een nationale verkiezing vraagt de gouverneur-generaal de leider van de winnende partij een regering te vormen en de leider - die dan Eerste Minister wordt genoemd - benoemd dan ongeveer 30 van zijn meest prominente partijgenoten om als minister te dienen in zijn regering. Aangezien deze ministers gewoonlijk parlementsleden zijn die door de Canadese kiezers gekozen zijn en aangezien zij normaal gesproken de grootste partij in het Lagerhuis vertegenwoordigen, kunnen we waarheidsgetrouw zeggen dat dit een democratisch regeringsstelsel is. Immers, we geven de macht om over ons te regeren in handen van de vertegenwoordigers van de meerderheid van onze bevolking.

Deze groep, die we dus het Kabinet noemen, blijft aan de macht zolang een meerderheid van de Parlementsleden het Kabinet steunt in het Lagerhuis.

Eerste Minister kiest Ministers

Bij het kiezen van zijn ministers probeert de Eerste Minister mensen te kiezen uit verschillende delen van het land en ook mensen die de verschillende elementen in de partij vertegenwoordigen, d.w.z. etnische en godsdienstige groepen, de zakenwereld enz. Hij moet dat wel doen in zijn eigen belang, want als hij ook de volgende verkiezing wil winnen dan zal hij rekening moeten houden met een zo breed mogelijke laag van de bevolking.

Alleen al om politieke redenen probeert iedere Eerste Minister om zijn Kabinet als het ware een spiegel te doen zijn van de samenstelling van het politieke mozaiek in het land - of de provincie, als we denken aan een provinciale regering.

Dat betekent dat een federale Eerste Minister waarschijnlijk tenminste een vertegenwoordiger van alle tien provincies in zijn Kabinet zal doen vertegenwoordigen, terwijl sommige provincies, meestal natuurlijk de grotere,

Trudeau
De eerste minister kiest het cabinet.

door meer dan een minister zullen worden vertegenwoordigd. Verder moet hij rekening houden met de religieuze en etnische groeperingen in ons land, die in Canada zo veel betekenen en hij moet proberen ook die groepen op zo redelijk mogelijke manier te doen vertegenwoordigen. Zoals het voor een vader onmogelijk is een goede vader te zijn als hij een bepaald kind voortrekt, zo is het ook voor een Eerste Minister onmogelijk een verkiezing te overleven als hij gedurende zijn regeringsperiode bijvoorbeeld alleen maar Protestanten in zijn Kabinet zou opnemen, alleen maar Katholieken, alleen maar Engels of alleen maar Frans sprekende mensen, enz.

En dan moet hij rekening houden met belangrijke etnische of religieuze minderheids groepen zoals de Oekrainers en de Grieks-Katholieken. Ook andere groepen, zoals de Duitsers, Italianen en Joden zullen natuurlijk proberen iemand uit hun midden in het Kabinet te krijgen, omdat die groepen zich pas goed vertegenwoordigd achten als iemand uit hun eigen kring hen vertegenwoordigt.

Ook uit de economische en zakenwereld wordt op vertegenwoordigingen uit die kringen aangedrongen en hier wordt vaak zelfs aangedrongen op specifieke benoemingen voor bepaalde posten. Zakenlieden willen een ''goede man'' in het Departement van Financien en zij bedoelen daarmee uiteraard dat het iemand uit Toronto of Montreal dient te zijn. De vakbeweging wordt boos als iemand die de vakbeweging niet sympathiek gestemd is Minister van Arbeid wordt.Oudstrijders willen een oudstrijder zien als de minister die met hun zaken belast wordt. De mensen in het westen en midwesten willen iemand uit dat gebied zien als Minister van Landbouw, enz., enz.

En als je al die dingen optelt kom je tot een lange lijst. Bijna iedere post wordt begeerd door een bepaalde groep of een bepaald deel van het land en men verwacht van een Eerste Minister dat hij tegemoet zal komen aan al die verschillende eisen en verlangens, waaronder, niet te vergeten, de hoop van zijn eigen partijleden die allemaal vinden dat juist zij zo uitstekend geschikt zijn voor het Kabinet.

Kabinet heeft de Uitvoerende Macht

Het Kabinet is een onderdeel van Privy Council, dat eigenlijk alleen nog maar in naam bestaat en in feite geen plaats meer heeft in ons regeringsstelsel. Het Kabinet heeft thans de uitvoerende macht, die vroeger aan dit Privy Council toebehoorde.

De macht van het Kabinet neemt nog steeds toe, zoals ook de totale macht van de regering in onze moderne maatschappij toeneemt. De macht van het Kabinet is zo groot omdat het Kabinet eigenlijk het toppunt vormt van de overheidsbevoegdheden, die uiteraard weer in verschillende delen onderverdeeld kunnen worden, d.w.z. uitvoerende macht, wetgevende en gerechtelijke macht. Het Kabinet heeft de leiding in die gebieden, bindt ze aaneen en voert er het beheer over,de wetgevende macht berust bij het Parlement, maar het Kabinet is eigenlijk de baas in het Parlement en - op zijn zachtst gezegd - voert er dus het beheer.

De ''judicial function'', d.w.z. de interpretatie van de Wet in het Gerecht wordt uiteraard gedaan door de rechters, maar ook hier speelt het Kabinet een grote rol.

Zo is het Kabinet eigenlijk overal bij betrokken en het is een schakel tussen alle regeringsfuncties. Als we zeggen dat het Kabinet de ''executive'' is dan bedoelen we daarmee dat het het lichaam is dat onze regeringspolitiek vormt. Het Kabinet is verantwoordelijk voor de toekomstplannen die voor ons land gemaakt worden. Zo bepaalt het Kabinet bijvoorbeeld hoe de werkloosheid bestreden zal worden, of het de mensen ''moeilijk'' of ''gemakkelijk'' gemaakt zal worden om geld te lenen.

Zo worden er jaarlijks dozijnen belangrijke beslissingen gemaakt door het Kabinet, dat die beslissingen dan uiteraard aan het Parlement moet voorleggen. En voordat zulke beslissingen uitgevoerd kunnen worden moeten ze door het Parlement worden goedgekeurd.

Theoretisch is het Parlement verantwoordelijk voor onze wetgeving, maar in feite komt het er op neer dat het Kabinet het Parlement hierin leidt. Ongeveer 99 procent van alle wetten die in een bepaalde regeringsperiode tot stand komen worden door het Kabinet voorgesteld. Dat betekent dus dat het Kabinet het voortbestaan van de aan de macht zijnde regering telkens weer op het spel zet. Maar het wijst ook op de enorme macht van het Kabinet.

Als een bepaald wetsvoorstel er eenmaal door is dan ziet het Kabinet er op toe dat het door de overheidsdienst wordt uitgevoerd. Dat kan omdat iedere minister verantwoordelijk is voor zijn eigen departement - defensie, financien, buitenlandse zaken, landbouw, enz.

Vervolg op pag. 12

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
Fred Grootenboer
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- Bel voor inlichtingen Miss Scott (416) 630-5247 of schrijf Miss Scott, Box 215, Station ''T'', Toronto, Ont. M6B 4A1. Canada.

de levens geschiedenis van Pieter Vermeulen 42

Gemeente Velsen©

door GéVerhoog

De deur heeft een klingelbel en naast de deur staat een grote blikken trommel met het woord: beschuit - in krulletters getekend. Aan de balken zoldering hangt een petroleumlamp en achterin de winkel is een deur, die naar de bakkerij leidt, waar bakker Sluiters met zijn knecht achter de warme oven staat en de dag prijst dat hij het besluit nam hier op de Heide te gaan wonen want hij heeft reeds vele klanten, die zijn brood graag kopen. Hij is van de vroege morgen tot de late avond bezig en zijn vrouw werkt hard mee, maar ze zijn jong en vol geestdrift. Er is echter nog iets, dat hen bezielt en het is een blijde verrassing als de meester hen op een avond eens opzoekt.

''Ja meester, mijn ideaal is: een eerlijk stuk brood bakken en verdienen,'' zegt Sluiters, ''daarbij heb ik allang ontdekt, dat een christen hier een terrein heeft waar op een andere manier ook hard gewerkt moet worden: ik bedoel in de evangelisatie.''

''Wel,'' knikt de meester verrast, ''om in de sfeer van uw dagelijks werk te blijven: dit is koren op mijn molen! Ik heb veel behoefte aan hulp op allerlei gebied, want het werkterrein is groot en zwaar; er valt veel te evangeliseren.''

Als de meester na een avond van veel praten thuiskomt, zegt hij tegen zijn vrouw: ''Als we zulke mensen op de Heide krijgen, gaat het snel de goede kant uit: dit worden medewerkers. Beide benen op de grond en nuchter blijven in de levensbeschouwing, maar tegelijk en daardoor misschien christenen met een brandend hart.''

Het maakt haar gelukkig, ze leeft in alles met hem mee en tracht alle vragen omtrent opvoeding van haar kinderen en haar huishouding zelf te beantwoorden om haar man zoveel mogelijk te helpen en zijn zorgen niet groter te maken. Ze leeft op de achtergrond van zijn bestaan, maar ze weet precies hoe ze alle moeiten en zorg op moet vangen en ze kent de gang van zaken. Haar eisen zijn weinig, ze verlaat niet graag haar mooie, gezellige huis, vooral nu ze in deze woning zoveel gerief kent en ruimte heeft en bovendien met het gehele gezin vrijheid van wandelen heeft in de bossen van ''Velserbeek en ''Waterland.''

In achttien-honderd-twee-en-tachtig wordt het schoolbestuur officieel ingesteld; een daad die weinig schijnt te betekenen, maar diepe inhoud voor de toekomst heeft. De school bestaat als een geïnstitueerde onderwijs-inrichting en is niet meer het bedenksel van enkelen; het comite kan en hoeft niet meer de zorg te dragen; het is nu de taak van de school zelf en de ouders; maar het is wel een wondere gedachte, dat deze school zoveel levensvatbaarheid heeft en zich stevig in de barre grond van de Heide wortelde.

Toch blijkt telkens weer de ploeg op de rotsen te moeten stranden. Een jaar later is de stand van de financien beslist zorgwekkend.

''Als we eens een circulaire uitzonden naar kerkeraden en andere scholen in het land,'' stelt de meester voor en in de avonduren verzorgt hij ook dit. Schaars komen de gelden binnen, die voor het ogenblik helpen, maar de geldnood is permanent.

Jonkheer Boreel is geen voorstander van het christelijk onderwijs en voelt meer voor het openbare, maar hij neemt het schoolgeld van een aantal leerlingen nu geheel voor zijn rekening. Ook de familie Van Tuyll blijft doorgaan met tekorten aan te vullen; bestuursleden gaan nieuwe collectereizen organiseren en de juffrouw van de meester bezuinigt nog meer op alles om geld over te houden voor de school.

''Als we de kerken eens voorstelden, maandelijks een collecte af te staan voor deze Heide,'' bedenkt de heer Hovy, die nog steeds zijn plaats in het schoolbestuur als voorzitter bekleedt, maar ook dit voorstel wordt door de omringende kerken afgewezen.

Dit kan de meester verbitteren. ''Hoe kunnen kerken, die nauwelijks geldzorgen hebben, ons verzoek afwijzen? We doen het immers in uiterste noodzaak.''

''Zou men weten, wat nood is,'' vraagt zijn vrouw, ''wie zal ooit kunnen indenken en begrijpen, hoe hier geleefd wordt?''

''Het kan zijn, maar we hebben hen toch duidelijk uitgelegd, hoe wij hier moeten werken? Soms ben ik geneigd te denken dat men met opzet geen geld ter beschikking stelt om ons zo te noodzaken het werk op te geven en alles te doen verdwijnen.''

Ze lacht. ''Alsof dit zou kunnen? Zij kunnen ons tot niets noodzaken! Dit werk moet gedaan en we zullen dit doen - op Gods tijd komt er uitredding; hoe vaak hebben we dit al gezien?''

''Vandaag zei mijn hulponderwijzer, dat hij wil vertrekken,'' gaat de meester door met zijn negatieve opsommingen, ''jammer, hij is een goede kracht.''

''Inderdaad jammer,'' zegt ze voor zich heen; ze voelt hoe diep de nieuwe teleurstelling hem slaat.

''Ik kan het hem niet kwalijk nemen,'' zegt de meester, ''de man is jong en kan nu ergens anders meer bereiken. Hij heeft goed en hard gewerkt.''

''Het leven golft,'' zegt juffrouw Vermeulen, ''soms komen de teleurstellingen op een rij binnen en valt alles tegen, maar daarna komt er weer een opgang; laten we eens aan IJmuiden denken: als we in een branding zijn, heb je steeds golven die over de boot slaan en we dreigen onder te gaan, maar dan ineens is de branding weer genomen en is er plots rustig en kalm water; heb je dat wel eens gezien?''

De meester lacht. ''Je bent een ware IJmuidense geworden,'' zegt hij geamuseerd ''je beeldspraak wordt notabene aan de zee ontleend - maar intussen heb je gelijk. Ik ben dankbaar, dat ik jou naast me heb en dit meen ik.'' Hij haalt een map met lijsten uit een lade van zijn bureau, slaat de map open overziet de lange reeksen cijfers en getallen met gegevens.

''Er zal wel weer een nieuwe hulponderwijzer komen,'' bedenkt zijn vrouw hoopvol, maar de meester schudt langzaam het hoofd. ''Een nieuwe? M'n wijfke dat zal niet gaan.''

''Je bedoelt? Waarom zal dit niet kunnen?''

Hij schudt het hoofd, zucht even. ''Er kan geen ander komen, er is ronduit geen geld.''

Het is even stil in de kamer; het dringt tot hen beiden door, wat dit betekent.

''Ik zie geen mogelijkheid,'' gaat de meester door, ''het salaris van de hulp is altijd te laag geweest en ik waardeer die jonge kerels, dat ze mij toch lange jaren hebben geholpen. Kostgeld was er niet, sparen konden ze niet en ze leefden op wat zakgeld, ja, zo kan je het stellen, maar dit kan niet doorgaan. Ik zal de gehele school weer voor mijn rekening moeten nemen.''

Ze staat op, loopt op hem toe, legt de handen op zijn schouders. ''Pieter, je kunt niet alles, dit is geen werk voor één persoon -''

Hij trekt haar naar zich toe. ''Mietje, hoe staat het in de Bijbel? Met God kunnen we alles - zelfs de onmogelijkste dingen. Ik kan van dit werk niets loslaten, alles moet gebeuren - er kan geen hulp komen welnu: dan doe ik het.''

Beiden gaan aan de tafel zitten, de rieten leunstoel van de meester kraakt en de juffrouw bergt het breiwerk weg; er moeten plannen gemaakt worden.

''Ik heb het volgende bedacht'', zegt de meester, ''onze Frits kan in een van de laagste klassen helpen -''

Er glijdt een vluchtige glimlach om haar lippen. ''Hij is nog maar twaalf jaar.''

''Werken en aanpakken maakt flinke mensen,'' meent de meester, ''bovendien is hij ijverig en intelligent - voorts bezit hij een behoorlijke dosis nieuwsgierigheid naar alles wat het leven inhoudt en dat is een vorm van weetgierigheid die mij wel aanstaat: hij moet het maar proberen. Onze dochter Heinemieke...''

''Dat kind?'' valt ze in, ''nog maar tien jaar?''

''Ze hoeft geen les te geven, ze kan een aantal kinderen zoet houden met spelletjes, terwijl ik les geef aan de ouderen. Laat eens zien: ik heb ook gedacht aan Arjen van IJda en Hannes; Arjen is dertien jaar en een flinke knaap dus een derde hulp en voorts vraag ik Jo van bakker Sluiters, die ook jong is maar flink genoeg om hier en daar de orde te bewaren - wat denk je van deze plannen?''

Ze ziet voor zich uit. Frits zal niet kunnen studeren. Heinemieke, vrolijk babbelaarstertje, nu reeds in aanraking met een klas... Dan hun eigen leven: geen uitzicht op verbetering, altijd bezuinigen - altijd geldzorg - Maar het kan niet anders, het moet, dus zal het kunnen. Het moet kunnen. Ze lacht tegen haar man. ''We zijn nooit uit de weg gegaan voor moeilijkheden,'' zegt ze kalm, ''waarom zullen we er dan nu mee beginnen? Natuurlijk zijn je plannen goed.''

Zo gebeurt het, dat op een Maandagmorgen de meester de lessen verdeelt en zijn plan-de-campagne maakt. De kinderen vinden het best, vooral omdat de meester weer voor alle klassen tegelijk zal vertellen, dat is iets wat hen mateloos blijft boeien. Frits en Arjen en Jo kunnen we wel aan, zeggen ze, maar de meester neemt hen de wind uit de zeilen door te zeggen: ''Die jongens en ook Heinemieke staan onder mij en zijn eigenlijk hulponderwijzers die jullie moeten gehoorzamen. Na schooltijd kunnen jullie dan de verschillen wel samen uitvechten.''

Frits vindt het ''reuze'', alles vindt hij reuze. Jo zegt niet anders te willen en Arjen is zwaar verguld dat de meester hem nodig heeft. Heinemieke jubelt, dat ze mag helpen en alles geeft zo'n blijde sfeer, dat de meester zich afvraagt waarom hij soms putterig is. Hoeft immers niet.

Het duurt een jaar op deze manier tot de schoolopziener, de heer Van der Ven, zijn schreden naar de houten school richt. De schoolopziener is een persoon van gewicht, een man waar de kinderen onmiddellijk voor sidderen, maar in hoffelijke beheersing hem toezingen: ''Dag lieve schoolopziener, dag brave man; Gij houdt niet op met zorgen, wees welkom dan...''

De meester heeft het op zijn school nooit laten zingen, want hij vond die nonsens werkelijk te dol, maar ondanks dit verzuim heeft ieder kind de bibber als de indrukwekkende heer Van der Ven in zijn lange zwarte jas met hoge hoed, knevel en dikke wangen, een wandelstok met glanzende zilveren knop in de hand, binnentreedt.

Het Kabinet: Vliegwiel van het systeem

Vervolg van pag. 11

Iedere Minister is dus verantwoordelijk voor de uitvoering van alle wetten die betrekking hebben op zijn departement, maar daarnaast is hij ook verantwoordelijk voor al het werk van al de honderden of soms duizenden ambtenaren die onder hem resorteren.

Zo staan dus alle ambtenaren onder democratisch toezicht, omdat de minister verantwoordelijk is voor wat zij doen - en hij is op zijn beurt weer verantwoording schuldig aan het Lagerhuis en uiteindelijk aan het volk.

Het Kabinet heeft daarnaast nog allerlei andere functies, zoals het onderhouden van contacten met buitenlandse regeringen, en het benoemen van functionarissen voor belangrijke functies. Hierbij moeten we niet vergeten de verantwoordelijkheid voor 's lands financien - het inzamelen van belastingen en het verstandig uitgeven van die gelden.

Geldbeheer

In ons regeringsstelsel heeft het Kabinet grote macht op financiëel gebied. Men zou kunnen zeggen dat de sleutel tot de schatkist in handen is van het Kabinet. Zij besluit wat er in gestopt wordt en wat er uitgehaald wordt. Dit is in tegenstelling tot het systeem in de V.S. waar de President en het Congres die macht delen.

In Canada kan een parlementslid geen voorstellen doen met betrekking tot het innen van belastingen of het uitgeven van openbare fondsen en aangezien de meeste voorstellen op wetgevend gebied leiden tot het uitgeven van openbare fondsen, heeft het Kabinet dus de touwtjes in handen op dit gebied.

In het kort kunnen we dus zeggen dat het Kabinet een machtig orgaan is in ons democratisch regeringsbestel- Het is de ''executive'' die alle andere regeringsinstanties overschaduwt. Het is ook daar om zo belangrijk omdat het de grootste politieke partij vertegenwoordigt en omdat de ministers ook in die partij prominente figuren zijn. Het Kabinet is het vliegwiel in het mechanisme van onze regering.

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Notes of Thanks

DE GROOT: Psalm 146:1 (berijmd). Hierbij onze welgemeende dank aan allen die aan mij gedacht hebben, in welke vorm ook, tijdens mijn verblijf in het Orthopaedic & Arthritic Hospital in Toronto. En ook met ons 45 jarig huwelijk op 6 december, 1978. De Here spaarde ons nog voor en met elkaar en heeft alles weer wel gemaakt. Wij wensen u allen een gezegend 1979.
Simon en Margaretha de Groot, Peterborough, Ont.

KRANENBORG: Mr. & Mrs. J. Kranenborg, Red Deer, Alta., wish to thank all their relatives & friends, far & near, who sent flowers, cards, letters & telephoned or visited at home or the Open House, thus expressing their friendship & happiness on the occasion of our Golden Wedding Anniversary. We wish you all a blessed 1979.

Births

BOOTSMA: With thankful hearts and praise to our faithful Father, giver of all life, we joyfully announce the birth of our 6th child, AIMEE ANNAMARIE, a dear little sister for Wayne, Leonard, Timothy, Faye, and Sara. The 19th grandchild for Luit & Fre Miedema, 35th grandchild for Wiebe & Tetje Bootsma and the 24th great-grandchild for Mrs. A. Miedema.
Jack & Ankje Bootsma, R.R. #1, Port Dover, N0A 1N0.

EYGENRAAM: With thanks unto God our father, the giver of life, we wish to announce the birth of our second child, a daughter, KIMBERLEY DENISE, born November 28, 1978. Proud parents: Wallace & Janet Eygenraam, a sister for Cheryl. Third grandchild for Mr. & Mrs. R. Elema, Salford and fourth grandchild for Mr. & Mrs. F. Eygenraam, Belmont.
R.R. #1, Salford, Ontario N0J 1W0.

VANDE KUYT: George & Liz give great thanks to God the creator of life who has richly blessed us with a special gift, a beautiful healthy daughter, CYNTHIA PATRICIA, born Dec. 22, 1978. A sister for Geoffrey, Henry & Michael. Grandparents: Mr. & Mrs. A.S. Ypma, Taber, Alta. and Mr. & Mrs. H. Vande Kuyt, Midland, Ontario.
R.R. #2, Ancaster, Ont. L9G 3L1.

VAN GEEST: Ted and Marjorie (nee Vlaar) joyfully announce the birth of JOEL THOMAS, on Dec. 27, 1978. A brother for Jeffrey and Matthew. Third grandchild for Mr. & Mrs. W. Van Geest and twenty-third grandchild for Mr. & Mrs. J. Vlaar.
87 Devon Rd., St. Catharines, Ont. L2N 1X5.

Marriages

ROELEVELD-OUSSOREN: Mr. and Mrs. J.W. Roeleveld and Mr. and Mrs. H.C. Oussoren announce with joy the marriage of their children: MARY-JANE and HARRY, on Saturday the third of February 1979, at 2 p.m., D.V., in the Willowdale Christian Reformed Church, 70 Hilda Ave., Willowdale. Rev. L. Tamminga officiating. Future address: 171 Church St. E., Apt. 408, Brampton, Ont. L6V 1H5.

Marriages

DE WILDE-SCHENK: Mr. and Mrs. Gerrit deWilde of Willowdale, Ontario are pleased to announce the forthcoming marriage of their daughter, MARGARET to JOHAN SCHENK, son of Mr. and Mrs. Willem Schenk of Orillia, Ontario. The wedding ceremony will take place, the Lord willing, on Saturday, the 27th day of January, 1979 at 3:00 p.m. in the Willowdale Christian Reformed Church. Rev. L. Tamminga officiating. Future address: 289 Paliser Cres. S., Richmond Hill, Ontario, L4C 1R9.

Anniversaries

"Rejoice in the Lord always and again I say rejoice." With joy and thankfulness we hope, D.V., on January 30, 1979 to celebrate the 25th Wedding Anniversary of our loving parents and grandparents,

JAN VAN DE GRAAF
and
NELLIE VAN DE GRAAF
(nee van den Herik)

We thank the Lord for His guidance in the past years, and we pray that He will continue to bless and keep them. Their children,
Hetty
Peter
Elly
Nicky
Grandchildren: Connie, Jeremy.
There will be a reception on January 27th from 2 to 4 p.m. in the Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke. Home address: 1086 Eglinton Ave. E., Mississauga, L4W 1K3.

1954 1978
Aylmer Ingersoll
Psalm 127:19, Psalm 128:1
On January 14, 1979 we hope to celebrate with our parents and grandparents,

SYTZE and GEESSIENA
BEEKMAN (nee Beestheer)

their 25th Wedding Anniversary. We thank God for the years He has given them and it is our prayer that they have many more years together. All our love:
Hettie & Mike — Charlottesville, Virginia
Clarence — at home
Greta & Al McKie; Jessica & Shaun — Woodstock, Ont.
Wilfred — at home
Paul — at home
Home Address: R.R. #2, Ingersoll, Ont. N5C 3J5.

On January 19, 1979, the Lord willing we hope to celebrate with our parents and grandparents,

HENDRIK and LAMKJE
VAN HARTEN

their 45th Wedding Anniversary. We hope and pray that the Lord will bless them and keep them in His care. Their thankful children and grandchildren,
Teunie & Jack Van Eck; Dianna, Jo-Ann — Waterdown
Peter & Sandy Van Harten; Gus, Hero — Burlington
Open House: Saturday, January 20, 1979, 2:00 p.m. until 4:00 p.m. at Burlington Christian Reformed Church, 3422 New Street, Burlington, Ont. Home address: 276 Glenoak Dr., Oakville L6K 2J2.

On January 22, 1979, the Lord willing, we hope to celebrate with our parents,
HANK and GRACE ZOER (nee Bos)
the occasion of their 25th Wedding Anniversary. It is our prayer that the Lord will bless Dad and Mom with many more years together. Their thankful children:
Trudy & Harry Spaling — Calgary, Alta.
Jane — Kalamazoo, Michigan
Frank & Stephanie (eng.) — at home
Barbara and Wayne — at home
Marlene — at home
Jeffrey — at home
Wedding text: Matthew 6:33.
R.R. #1, Alma, Ontario N0B 1A0.

Anniversaries

Ureterp Bawlf
Friesland 1949 Alberta 1979
With joy and thankfulness to the Lord, we hope to celebrate with our dear parents and grandparents,

LAMBERTUS and BONNIE
GEERTSMA (nee vander Molen)

their thirtieth anniversary on January 20, 1979. We are grateful to God for the blessings of love and guidance He has given us through them and pray that they may have many more happy years together.
With love:
Sid & Gladys Geertsma — Ponoka, Alta.
Bill & Lillian Geertsma — Bluffton, Alta.
Jenny & Merle Goetz; Rodney, Ruth, Roger — Ponoka, Alta.
Hilda & Les Vogel; Janet, David — Bawlf, Alta.
Clarence & Donna Geertsma — Ponoka, Alta.
Jack Geertsma & Evelyn Taylor (engaged) — Ponoka, Alta.
Howard Andrew Geertsma — Ponoka, Alta.
Michael Dwayne Geertsma — Bawlf, Alta.
Home address: Box 162, Bawlf, Alta. T0B 0J0.

Zwollerkerspel Red Deer
Netherlands Alberta
1944 January 6 1979
"Loof den Here, mijn ziel, en vergeet niet een van zijn weldaden." Psalm 103:2.
On January 6, 1979 we hope to remember with our parents,

BERT PIERIK
and
KLAZINA PIERIK (nee Bouwman)

their 35th Wedding Anniversary. We pray they may be blessed with more happy years together. Their thankful children and grandchildren are:
Jannie & Martin Nyland; Kathleen, Beverly, Stanley — La Glace
Kay & George Bowman; Brenda, Brent — Calgary
Peter & Inez Pierik; Michael, Michelle — Red Deer
Herma & Cor Pikkert; Corinne, Kevin, Trevor — Red Deer
Victor Pierik — at home.
Home address: 5531-38 Street, Red Deer, Alta. T4N 0X7.

1954 1979
The Lord willing on Saturday, Jan. 20, 1979 we hope to celebrate with our parents,

DONALD and JOUKJE VISSER
(nee Hoekstra)

the occasion of their 25th Wedding Anniversary. We pray that God will continue to bless them for many more years to come. With love from their children,
Ann & Fred Mars — Brooklin, Ont.
Florene & Donald Prins — Enniskillen, Ont.
Murray — at home in Bowmanville, Ont.
Their friends and relatives are cordially invited to share in the celebrations on January 20 at 8 o'clock in Knox Christian School, Scugog St., Bowmanville, Ont. Best wishes only. Home address: 13 Durham St., Bowmanville, Ont. L1C 1H7.

Obituaries

On December 23, 1978, the Lord took home His child, our dear brother-in-law and uncle,

HARM VAN DER LAAN

at the age of 78. He was the beloved husband of Dina van der Laan-Beekhuis. We know that he was longing to see his Savior face to face, and we rejoice that he may now enjoy eternal peace.
Mrs. Tina Beekhuis
Freda & Peter Haagsma
Stina & John Bergman
Hank & Ruth Beekhuis
and families.

Obituaries

Suddenly, on Sunday, December 24, 1978 the Lord called home our dear friend,

NICK MOS

at the age of 64 years. May the Lord strengthen his wife, Alie & family. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Romans 8:28.
May this message from the scriptures bring you comfort in your sorrow, as it shows you that Gods love and care will help you meet tomorrow.
Mr. & Mrs. H. Boers
Mr. & Mrs. P. Groot
Mrs. J. Jol
Mr. & Mrs. C. Minnema
Mr. & Mrs. H. Sietsma
Mr. & Mrs. G.J. Van Brenk
Mr. & Mrs. A.C. Vander Zwan
Mrs. T. Van Noort

On January 3, 1979 it pleased the Lord to take to Himself, our dear father, grandfather, great-grandfather and great-great-grandfather,

JAN OTTEN

widower of Aaltje Evers since 1939, at the age of 99. On March 23, he would have had his 100th birthday. "Precious in the sight of the Lord is the death of His saints." Ps. 116:15.
His children:
Henry & Klaasje Zantingh, nee Otten
15 grandchildren, 76 great-grandchildren and 10 great-great-grandchildren.
The funeral service was held on Saturday, January 6, 1979 in the Smithville Chr. Ref. Church. Rev. P. Ravensbergen officiating. Home address: Shurie Road, R.R. #2, Smithville, Ont. L0R 2A0.

Op Zondag, 10 dec. nam de Here tot zich ons geliefd medelid,

MRS. H. POSTMA

We zullen haar vriendelijk medeleven met onze club niet spoedig vergeten. Wij vragen den Here dat hij Mr. R. Postma en de gehele familie wil sterken dit zware verlies te dragen in de zekerheid dat zij nu bij haar Heiland is.
De Golden Age Club, Chatham, Ont.

Wij hebben hier geen blijvende stad maar wij zijn allen op weg naar een eeuwig huis. Dat was de roepstem ook weer toen

BERENDINA DE HAAN

ons voorging naar het huis met de vele woningen. Dat daarin de troost mag liggen voor broeder de Haan en families is de wens en de bede van de Smithville 60+ Club.

Psalm 145:8 "The Lord is gracious and merciful, slow to anger and abounding in steadfast love."
After a short illness it pleased the Lord to take home unto his glory, our beloved husband, father and grandfather,

PETER VEDDER

at the age of 70. Dear beloved husband of Jaapje Vedder.
Beloved father of,
William & Hilda Vedder — Wainfleet, Ont.
Willempje & Marten De Harder — Baarn, Holland
Jake & June Vedder — St. Catharines, Ont.
Susan & Jans Kiers — Wainfleet, Ont.
Harm & Marcy Vedder — St. Catharines, Ont.
Henk & Jane Vedder — Stittsville, Ont.
also 19 grandchildren.
The funeral took place January 9, 1979 at the Welland Junction Chr. Ref. Church. Rev. J. Postuma officiating.
R.R. #3, Wainfleet, Ont. L0S 1V0.

Personal

Sincere Christian widow, early thirties would like to correspond with sincere Christian gentleman. Please reply to Box #4355, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Gentleman, widower, late forties, would like to correspond and meet, nice looking Christian lady, age 35 to 45. Send picture please. Send letters to: Box #4356, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, in Ontario, middle thirties would like to correspond with a sincere Christian lady, 26 years of age or older. Would appreciate photograph. Please write to box #4358, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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after 6 p.m.

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Teachers Wanted

Guelph: The John Calvin Christian School of Guelph requires a part-time teacher commencing January 1979. Phone Jake Vriend, 824-8860 or write, 290 Water Street, Guelph, Ont.

Lacombe: Lacombe Christian School requires an afternoon teacher for a grade four class from February until June. Enrolment: 22 students. If interested please contact: Principal, Lacombe Chr. School, Tel: 403-782-6531 or write: Box 1749, Lacombe, Alta. T0C 1S0.

Teachers Wanted

Calvin Christian School

Winnipeg, Manitoba

needs a

Teaching Principal

starting with the school year 1979-1980. Possible openings in lower grade levels and junior high departmentalized areas. If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5. Telephone: (204) 667-5851.

Terrace is a beautiful recreation area.

Centennial Christian School
Terrace, B.C.

has an **immediate** position for a combined grade 1 and 2 teacher and an opening in early spring 1979 for a teacher in a combined grade 3 and 4 and part of 5.

Please send resume with application to:
Miss Laura Weesles, principal
Box 317
Terrace, B.C. V8G 4B1
Telephone: 604-635-6173 (school)

Edmonton Christian Schools

Our schools are now inviting inquiries and applications for the next school year. We are anticipating some openings in elementary, junior- and senior high classroom positions. These include openings in **kindergarten, remediation, Secondary English and Social Studies.** Applications are also sought for a **K-9 principalship.**

Our school system consists of 4 schools with a combined enrollment of 1100 students. Yet each school is attempting to develop a unique Christian community within. We have been blessed with a fine staff dedicated to working out the distinctiveness of Lordship education. The board has been able to provide fine facilities, positive working conditions and an attractive salary schedule. Educators interested in joining such a team and community effort, are invited to contact us.

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

Edmonton Christian Schools
Principalship

Applications are being solicited for a principalship in one of our 3 elementary-junior Highschools (K-9). The enrollment in this school is near 320 students with 17 full and part-time staff members. This position is also part of a team administration of our entire school system, exercising a vibrant commitment to distinctively Christian education. An attractive salary is offered along with a challenging position in a positive school and home community. Interested applicants contact:

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

SARNIA CHRISTIAN SCHOOL

REQUIRES A

PRINCIPAL

starting with school year 1979-1980. Interested applicants send your inquiries and resume to: Mrs. H. Vander Meulen, Education Committee Secretary, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

Toronto District Christian High School

has an immediate opening for an

Art teacher

Please send resume and application to:
Mr. W. Barneveld, principal
Box 527, Woodbridge
Ontario L4L 1B3
Telephone: 416-851-1772 (school)

Teachers Wanted

Want to help establish a new school in the beautiful Kawartha Lakes region? The PETERBOROUGH CHRISTIAN SCHOOL SOCIETY is offering a position for a

Teaching Principal

in its new interdenominal Christian School to be opened in September 1979, D.V. Please forward your inquiries and resume to Mrs. Jane Breukelaar, Box 19, R.R. #2, Ennismore, Ont., K0L 1T0 or phone 1-705-292-9967.

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.
For more information, please write to:

P.O. Box 488
Willowdale, Ont.
M2N 5T2

Help Wanted

Mature person to work in greenhouses. Knowledge of tomato growing and maintenance an asset. High wages and a good future for the right person. Write to Box #4357, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Knight Publishing Ltd., publishers of Calvinist Contact is in need of a full-time **TYPIST**. Speed and accuracy are essential, knowledge of Dutch is an asset. An opening is available on March 1. Apply in writing to Knight Publishing Ltd., 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Help Wanted

Holland Christian Homes, Inc.

requires a

Registered nurse/administrator

for "**TRINITY TOWER**", the first phase in its senior citizens complex in Brampton, Ont., to develop, administer, and co-ordinate the spiritual care, health and recreational services.

Applicants should be a committed Christian, who has the love for elderly people at heart; a certificate of registration as a registered nurse; a minimum of two years' experience in geriatrics or related fields; interest and ability to effectively deal with the specific nursing/social needs of the elderly; leadership ability to direct and co-ordinate required services; able to converse in the Dutch language.

Send resume, including salary required to: Chairman, Care Committee, Holland Christian Homes Inc., Fred Vander Velde, 2389 St. Frances Drive, Burlington, Ont. L7P 1V3.

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

The association for substitute family living invites applications for the position of

house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabiliation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:

Mr. John Prinzen
2015 Headon Rd.
R.R. #2, Burlington, Ont. L7R 3X5
phone home: 335-2904
or bus. 528-1441

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BETHESDA, THE CHRISTIAN ASSOCIATION FOR THE RETARDED
is presently expanding its programme, and is now in need of a

Director

of Community Services. This position involves working directly with the families of the Retarded within the Church community. Specific tasks would be: Family Support Programming. Volunteer Services Programming. Public Relations. Required for this position is an individual with strong Christian convictions of Reformed background. This person should be sensitive to the needs of the families of the retarded, and should have good listening and communication skills. Experience working in the field of mental health is required. A degree or diploma in one of the helping professions is desirable. Salary — negotiable. Please submit resume by January 30, 1979 to:

Bethesda Christian Association for the Retarded
c/o Mrs. Valerie VanderVelden
Secretary of the Board
20263-46A-Ave. Langley, B.C., V3A 5K5

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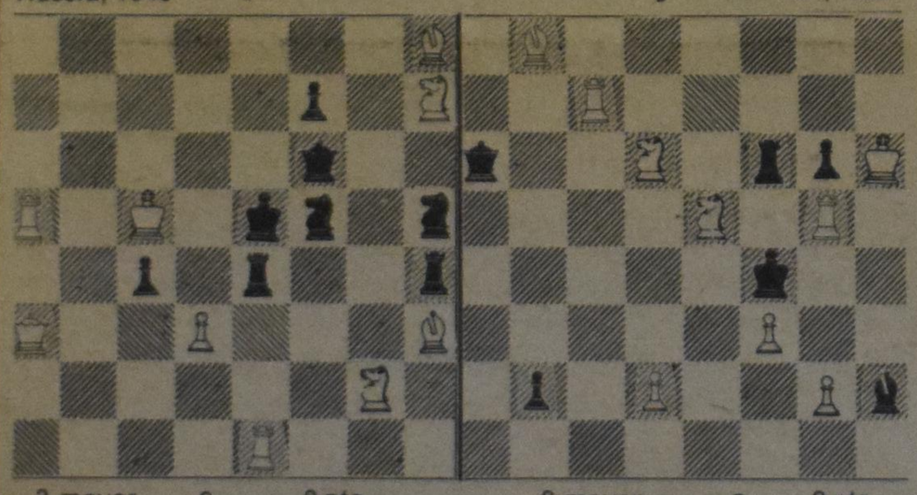
editor: Pete Layer

LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN JANUARY

#769 L.I. Zagorujko Russia, 1946 — 8

#770 H. Ahues German, 1962 — 6



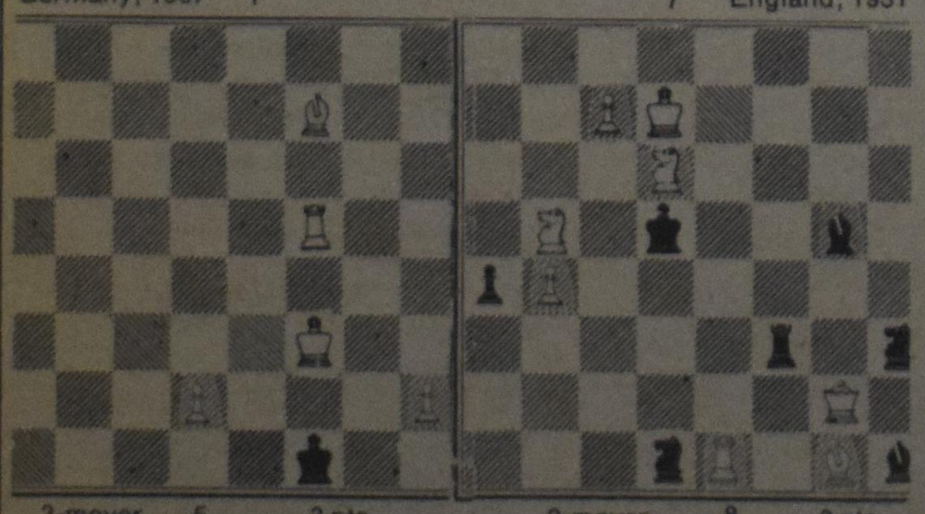
3-mover 9 3 pts. 2-mover 9 2 pts.

Notes:
1. First of all, I would like to wish everyone a very Happy New Year for solving problems and all the other activities you engage in. This series is intended to wet your appetites, so please enjoy them.
2. Somehow, the White Queen must get over to the other side of the board in #769 since the Black King is about to escape via K3. There are many ways to accomplish this task, but only one move will work all the time. Please give the key, threat and all variations.
3. How can those three White pieces in #770 between the Bishop and the Black King get out of the way in two moves. Has Mr. Ahues provided this strange lineup for other reasons? I see many "tries" lurking in the shadows, so beware! Please indicate the key and threat, if any.

SECOND SERIES OF PROBLEMS IN JANUARY

#771 W. Speckmann Germany, 1937 — 1

#772 G. Martin England, 1931 — 7



3-mover 5 3 pts. 2-mover 8 2 pts.

Notes:
1. The symmetrical three-mover should not prove too difficult to veteran solvers. The earlier two-mover, #722, on the other hand needs some careful thinking to break the defense barrier set up by Black.
2. Please give the full solution to #771 and the key and threat, if any, for #772.
3. The deadline for the January problems is February 20 for those whose residence is in Ontario, and five days later for all others.

Church union proceeds in Belgium

BELGIUM (RES) — Since 1971 three Protestant churches in Belgium, a predominantly Catholic country, have been engaged in union discussions. One of the churches involved is the Belgian Classis of the Reformed Churches in the Netherlands (RCN). At the last Synod of the RCN the union plans were approved by the RCN and the stage was set for the union process to begin.

The union is seen as a process that will occur only gradually: first on the top levels and then slowly filtering down to the grassroots level. The RCN contingent stressed that they would continue to count on RCN help — financial and otherwise — for a number of years yet. The transition stage may last anywhere from ten to twenty years before full integration is complete. A statement of unity has been drawn up which professes the readiness of the churches to pursue their common calling to the glory of the one God — Father, Son and Holy Spirit — and the desire to serve the Gospel better in today's society unitedly. The work of the various task forces — on the confessions, structures, interchurch relationships, finances, relation between church and state — has not yet been completed.

The three merging churches are the Reformed (Hervormde) Church of Belgium, the Protestant Church of Belgium, and the Reformed Churches (RCN) in Classis Belgium. The Reformed Church of Belgium was established by mission work begun in 1834. It comprises 43 churches with 26 ministers. Almost all of these are located in the French-speaking part of Belium.

The history of the Protestant Church in Belgium can be traced back to 1562.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

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EVENTS

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A wonderful experience. Join in a church service with native Mexican Indians. Visit the Wycliffe Translation Centre and get acquainted with the challenge of Bible distribution in Latin America. See the famous landmarks of old Mexico, the Pyramids of Teotchuacon, native markets and the Shrine of Guadalupe.

Missionary Tour is from March 21 to 29, 1979.

Tour Leaders:
Rev. Chester Schemper, Latin America Coordinator for the World Home Bible League
and
Rev. Louis Tamminga of Willowdale, Ontario

For full information, please contact Pat Huizinga of the Canadian Home Bible League, Box 524, Station "A", Weston, Ontario M9N 3N3 at (416) 741-2140 or Rev. L. Tamminga, 101 Grantbrook Street, Willowdale, Ontario M2R 2G2 at (416) 221-9671.

The Promotion Committee of the

Jarvis District Christian School

is planning to put together an anniversary booklet concerning the first 25 years of our school. This to be celebrated in 1980-1981.

If you have any news items, pictures, report cards, students work, etc. of the past, please forward them to Mrs. B. Struyk, R.R. #5, Cayuga, Ontario N0A 1E0.

25th Anniversary Celebration

John Calvin Christian Reformed Church

of Truro, N.S.

February 7, Wednesday evening at 7 p.m. Service of gratitude to be followed by a fellowship social.

Former members and friends are invited to join us in this celebration. For accommodation please contact Mrs. J. Berkelaar, Sr., Belmont, N.S.

CALENDAR OF EVENTS

Jan. 13 Public conference sponsored by the Canadian Scientific and Christian Affiliation on the theme Natural Resources and Christian Stewardship featuring four speakers from Calvin College's Center for Christian Scholarship, 9:30 a.m. - 3:30 p.m. at University of Toronto's St. George Campus, 1 King's College Circle, Room 2172, Medical Sciences building, 3rd floor.

Andre Knevel Organ Concerts
Jan. 20 - St. Luke Anglican Church, 1513 Dixie Rd., Mississauga, Ont. at 8:15 p.m. **Feb. 17** - Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m. **Feb. 24** - Calvin Christian Church, #5 Highway, Dundas, Ont. at 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Jan. 19	Jan. 17	Jan. 15 (noon)	Jan. 12 (noon)
Jan. 26	Jan. 24	Jan 22 (noon)	Jan. 19 (noon)
Feb. 2	Jan. 31	Jan. 29 (noon)	Jan. 26 (noon)

Books

Impressions of a divided nation

Conversations — The diary of a worried journalist's trek across a divided and threatened Canada, by John Aitken; published by Prentice-Hall of Canada, Ltd., Scarborough, Ontario, 1978; 179 pages; price: $7.95. Reviewed by Henk W.H. Van Andel.

John Aitken is a professional journalist who, like many of us, is worried about the future of our country. In order to sample the mood of Canadians in this time of discussion on national unity and the economic problems besetting our land, Mr. Aitken decided to travel across the country by bus and lend an ear to what ordinary and some not-so-ordinary citizens had to say about Canada and its problems. The result is the book **Conversations,** a diary of his six week journey from Victoria, B.C. to St. Johns, Newfoundland, in the summer of 1977.

The book is easy to read. It records many of the conversations Aitken had on his trip, some with people he sought out and interviewed, others with people he met at bus depots, in hotels, or simply on the street. The style is informal, and the language simple. In many instances Aitken adds his own comments and reflections. Also, his description of his journey and his impressions of the country he is travelling in constitute an informative and interesting complement to the discussions he reports.

While the Quebec situation is a recurring theme in the book, it only serves as a catalyst in probing the widespread regionalism and lack of national identity that exists across the country. In the minds of those Aitken spoke to, the root cause for this regionalism is the conviction that our federal system does economic injustice to the more remote parts of our country, favoring in fact the interests of central Canada, and in particular those of southern Ontario. Time and again the same complaint is voiced, namely that central Canada has dominated the country politically and economically, and that as a result the rest of the country has suffered. Aitken, through his discussions with people in B.C., the Prairie Provinces, Northern Ontario, Quebec, and the Maritimes, analyzes the extent of regional disparities and inequities resulting from our federal system, and concludes that there is ample reason for complaint, and that reforms are necessary.

A reader looking for a dispassionate, unbiased, scholarly discussion of the problems facing our country will not find it in this book. By its very nature, a book giving accounts of interviews with many people in all walks of life cannot provide that. It is important to keep this in mind in reading the book. Allowing people to speak their minds does not necessarily get us closer to the truth. Moreover, Aitken in his travels sought out various people who represent rather extreme points of view on the subject of national unity, such as, spokesman for the B.C. and Alberta separatist movements. As a result his point of the lack of national cohesion in Canada is probably somewhat overstated.

On the other hand, the book is interesting and revealing in that it shows what is on the minds of many Canadians from coast to coast. In the end, the problem of national unity for many people is reduced to a question of dollars and cents. While this may be a political fact of life, it is nonetheless a disturbing thought that economics play such an important role in our national unity debate.

I enjoyed reading **Conversations**, and feel that it has enhanced my understanding of the Canadian identity problem.

Some good answers to the Quebec question

What does Quebec Want? by Andre Bernard; published by James Lorimer & Co., Toronto, 1978; 160 pages. Reviewed by Henk W.H. Van Andel.

The title of this book poses a question which has been heard across Canada for a long time, but which in the past few years has swelled to a chorus as more and more Canadians, poorly informed as to the real problems and aspirations of French Canada, are suddenly awakened to a crisis situation which threatens the very existence of their country. Andre Bernard, a French Canadian political scientist, addresses himself to this question in the English language with the express purpose of informing English Canadians about the aspirations of the Quebec people. The result is this very interesting and informative book.

The book is divided into two main sections, under the titles "What?" and "How?" Although it appears as one reads the book that M. Bernard's sympathies are probably more on the side of the independence movement, than on the side of the federalists, this book certainly does not set out to defend one particular point of view. The presentation of the various streams of thought in Quebec is quite balanced, and well researched. The book is full of statistics to show how Quebec has fared economically and politically in the past. The present situation is analysed in great detail, with what appears to be great care to present as fair and as unbiased a picture as is possible. M. Bernard discusses at length the reasons for the strong nationalism that is present in Quebec today, and shows that on many points regarding language and culture there is wide agreement among all political parties, whether they be federalist or pro-independence.

Under the section "How?" Bernard discusses the various options that are proposed as solutions to the present dilemma, and he analyzes in detail the economic and political consequences for Quebec of these various options.

A notable omission in this book is that the author does not discuss the consequences of these solutions for the rest of Canada. While this subject is possibly considered by him to be beyond the scope of this book, it is nevertheless true that for many people in Quebec, that part of the question is irrelevant. By proclaiming loudly the right of a people to self-determination, in itself a legitimate aim, they forget the responsibility that comes with having shared in a common destiny with other people for so many years.

Nevertheless, in as far as the book addresses itself to the question posed in its title, it is an excellent piece of work. Certainly the next time you hear this question asked, or find yourself asking it, it would be good to remember that quite comprehensive answers have been given to it. I can recommend this one highly.

THE WOMAN IN THE RESTAURANT

Your talk was spiced, profane. It crept
Onto our table, where we kept
A silence small. Your eyes would meet
My eyes and rove. Your fingers beat
The tablecloth. A cigarette
Grew in your hand. Your face was set,
Was bent on letting people hear
Your stinging voice. A shapeless fear
That you would be erased from life,
That quiet was a deadly knife
Plunged in the heart while you would die,
As others stepped across and by
Your corpse-like form. Your cheeks were pale,
Beneath the rouge and shadow, stale,
The wrinkled, aging skin I saw,
A face that begged cosmetic's law.
Your friends stood up. You laughed with charm,
But no one stayed to take your arm.
You came alone and at the last,
Your shoulders stooped and on you passed.
I must confess that at the first
I turned from you. Your foulness burst
Like pus from lips; but now your frame
Was bent and low; what is your name?
I watched and saw you reach the door,
With steps that barely left the floor,
And felt a sorrow, nameless, grow.
Dark night outside; I watched you go.

Christine Farenhorst-Praamsma

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Means "Renewal"

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